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GESENIUS'S  
HEBREW GRAMMAR,  
WITH  
READING BOOK.



GESENIUS'S  
HEBREW GRAMMAR,

ENLARGED AND IMPROVED BY

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WITH A HEBREW READING BOOK,

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Multæ terricolis linguæ, cœlestibus una.

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# TABLE OF ALPHABETS.

ARABIC.				ETHIOPIC.				ARMENIAN.		COPTIC.		GREEK.			GERMAN.	
Final.	Medial.	Initial.														
ا	ا	..	..	a	*ä. u. i. ä. ä. ẽ, ý. o.			ա	a	Ⲁ	a	Α	α	α	Ⲑ	a
ب	ب	ب	ب	b	ሀ ሀ ሂ ሂ ሃ ሃ	h		բ	p	Ⲃ	b, v	Β	β	β	ⲑ	b
ت	ت	ت	ت	t	ለ ለ ሊ ሊ ል ለ	*l		դ	t	Ⲅ	g	Γ	γ	γ	Ⲓ	c
ث	ث	ث	ث	thin	ሐ ሐ ሑ ሐ ሒ ሐ	hh		ե	je	Ⲇ	d	Δ	δ	δ	ⲓ	d
ج	ج	ج	ج	dj	መ መ ሚ ሚ ማ መ	m		է	e	Ⲉ	ẽ	Ε	ε	ẽ	Ⲕ	e
ح	ح	ح	ح	h	ሠ ሠ ሢ ሢ ሣ ሠ	s		թ	ẽ	Ⲩ	ei	Ζ	ζ	z	ⲕ	f
خ	خ	خ	خ	kh	ረ ረ ሪ ሪ ራ ራ	r		ժ	th	Ⲭ	th	Η	η	ē	Ⲍ	g
د	د	..	..	d	ሰ ሰ ሱ ሰ ሲ ሰ	s		Ժ	i	Ⲯ	i	Θ	θ	th	ⲍ	h
ذ	ذ	..	..	then	ቀ ቀ ቁ ቀ ቁ ቆ ቆ	k		Լ	l	Ⲱ	k	Ι	ι	i	Ⲏ	i j
ر	ر	..	..	r	በ ለ ሊ ሊ ል ለ	b		Ժ	hh	Ⲳ	l	Κ	κ	k	ⲏ	l
ز	ز	..	..	z	ተ ቱ ቲ ታ ት ተ	t		Ժ	ds	Ⲵ	m	Λ	λ	l	Ⲑ	m
س	س	س	س	s	ሀ ሀ ሂ ሂ ሃ ሃ	kh		Ժ	h	Ⲷ	n	Ⲙ	μ	m	ⲑ	n
ش	ش	ش	ش	sh	ነ ኑ ኒ ና ኔ ኖ	n		Ժ	zz	Ⲹ	x	Ⲛ	ν	n	Ⲓ	o
ص	ص	ص	ص	sq	ለ ለ ሊ ሊ ል ለ	a		Ժ	gh	Ⲱ	p, b	Ⲝ	ρ	r	ⲓ	p
ض	ض	ض	ض	dd	ከ ከ ኒ ና ኔ ኖ	k		Ժ	dsh	Ⲳ	r	Ⲟ	σ	s	ⲍ	q
ط	ط	ط	ط	t	ዐ ዐ ዑ ዑ ዓ ዐ	w		Ժ	m	Ⲵ	s	Ⲙ	τ	t	Ⲏ	r
ظ	ظ	ظ	ظ	tz	ዐ ዐ ዑ ዑ ዓ ዐ	...		Ժ	h	Ⲷ	t, d	Ⲛ	υ	u	ⲏ	s
ع	ع	ع	ع	...	ዐ ዐ ዑ ዑ ዓ ዐ	z		Ժ	sch	Ⲹ	u	Ⲝ	φ	ph	ⲑ	t
غ	غ	غ	غ	gh	ዐ ዐ ዑ ዑ ዓ ዐ	y		Ժ	o	Ⲱ	ch	Ⲛ	ψ	ps	ⲓ	u
ف	ف	ف	ف	f	ፆ ፆ ፇ ፇ ፈ ፆ	d		Ժ	tsch	Ⲳ	ps	Ⲝ	χ	ch	ⲍ	v
ق	ق	ق	ق	k	ፈ ፈ ፇ ፇ ፈ ፆ	g		Ժ	b	Ⲵ	ō	Ⲟ	τ	t	Ⲏ	w
ك	ك	ك	ك	kh	ፈ ፈ ፇ ፇ ፈ ፆ	t		Ժ	dj	Ⲷ	f	Ⲛ	υ	u	ⲏ	x
ل	ل	ل	ل	l	ፈ ፈ ፇ ፇ ፈ ፆ	p		Ժ	rr	Ⲹ	sj	Ⲝ	φ	ph	ⲑ	y
م	م	م	م	m	ፈ ፈ ፇ ፇ ፈ ፆ	z		Ժ	v	Ⲱ	sz	Ⲛ	ψ	ps	ⲓ	z
ن	ن	ن	ن	n	ፈ ፈ ፇ ፇ ፈ ፆ	sz		Ժ	d	Ⲳ	h	Ⲝ	χ	ch	ⲍ	...
ه	ه	ه	ه	h	ፈ ፈ ፇ ፇ ፈ ፆ	f		Ժ	tz	Ⲵ	kh	Ⲟ	ω	ō	ⲑ	...
و	و	..	..	w	ፈ ፈ ፇ ፇ ፈ ፆ	p		Ժ	v, u	Ⲷ	ti	Ⲛ	υ	u	ⲏ	...
ي	ي	ي	ي	y	ፈ ፈ ፇ ፇ ፈ ፆ	p		Ժ	pp	Ⲹ	ti	Ⲝ	ψ	ps	ⲓ	...
لا	لا	..	..	la	ፈ ፈ ፇ ፇ ፈ ፆ	p		Ժ	kh	Ⲱ	ti	Ⲛ	ω	ō	ⲑ	...

\* VOWEL SOUNDS.

ä as in Sam.  
 ä as in psalm.  
 ä as in mate.

ẽ as in met.  
 ẽ as in feet.  
 i as in fit.

õ as in cot.  
 õ as in bone.  
 u as in full.

THE

HEBREW GRAMMAR.



# INTRODUCTION.

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## SECT. I.

### THE SHEMITIC LANGUAGES IN GENERAL.

1. THE Hebrew is but a single branch of a large stock of languages in Western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, Arabia: that is, in the countries from the Mediterranean Sea to the Tigris, and from the Armenian mountains to the south coast of Arabia. In early antiquity, moreover, it became diffused from Arabia over Æthiopia, and, by means of Phœnician colonies, over many islands and shores of the Mediterranean, but especially over the Carthaginian coast.

There is no name, sanctioned by long usage, for the nations and languages united in this stock. The name *Shemites*, *Shemitic languages* (suggested by Gen. x. 21, etc., where most of the nations using these tongues are derived from Shem) is, however, generally received at present, and may well be retained in the absence of a better.\*

2. This Shemitic class of languages consists of three principal divisions: I.) The *Arabic*, which has its seat in the south of the territory of the Shemites. To this belongs *Æthiopic* (in Abyssinia) as a branch of the southern Arabic (Himyaritic).† II.) The *Aramæan* in the north and north-east; which is called *Syriac*, in the form in which it appears in the Christian Aramæan literature, but *Chaldee*, as it exists in the Aramæan writings of the Jews. To these writings belong some later portions of the Old Testament, viz., Ezra iv. 8—vi. 18, and vii. 12—26;

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\* From Shem were derived (Gen. x. 21, etc.) the Aramæan and Arabian races as well as the Hebrew, but not the Canaanites (Phœnicians), who are derived from Ham (vs. 6, 15, etc.), though their language is decidedly Shemitic. The Assyrian language has been proved, after long uncertainty, to be Shemitic, as might indeed be presumed, since Asshur also stands among the Shemites in Gen. x. 22; where too the Elamites stand, whose language is not yet ascertained.

† See Rödiger's *Excurs zu Wellsted's Reisen in Arabien* (Halle, 1842), Bd. II., S. 361.

† See Tuch in *d. Zeitschr. d. deutschen Morgenl. Gesellschaft*, Bd. III., S. 129 ff.

Dan. ii. 4 — vii. 28.\* The *Samaritan* is an Aramæan intermixed with Hebrew forms, the idiom of the inscriptions upon the peninsula of Sinai, but more approximate to the Arabic.† The Aramæan of the *Nassoræans* (John's disciples, Sabians‡) is a very low and corrupt dialect, and just so the vernacular Syriac of the present day. III.) The *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) stand in close connection, occupies in a measure, according to its character and geographical situation, a middle place between the Arabic and the Aramæan. As a separate and fourth principal division may be regarded the *Assyrian* (*Old Babylonish*) as it is found in the cuneiform inscriptions.§

All these languages stand to each other in much the same relation, as those of the Germanic family (Gothic, ancient Northern, Danish, Swedish; High and Low German in more ancient and more modern dialects), or as those of the Slavic (Lithuanian, Lettish; ancient Slavic, Servian, Russian; Polish, Bohemian). They are now partly wholly extinct, as the Phœnician, the Assyrian, and partly only exist in a degenerate form, as the modern Syriac among the Jews and Syrian Christians in Mesopotamia and Kûrdistan,|| the Æthiopic in the newer Abyssinian dialects (Tigré, Amharic), and also the Hebrew among a portion of the modern Jews (although these in their writing aim especially at a reproduction of the Old Testament language). The Arabic is the only one that has, with little change, not only kept to this day its original abode, Arabia proper, but has also spread abroad on all sides into the regions of other tongues.

The Shemitic family of languages was bordered on the east and north by another still more widely extended, which became diffused under most diverse forms, from India to the west of Europe, and is called the *Indo-Germanic*, as embracing the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, and Gothic, together with the other German languages. With the ancient Egyptian, from which the Coptic is derived, the Shemitic came many ways into contact in very early times. Both have accordingly much in common, but in some respects they differ materially.¶ The Chinese, the Japanese, the Tartar, and other languages have a fundamentally different character.

3. The *grammatical structure* of the Shemitic languages has many peculiarities, which, as a whole, constitute its distinctive character, although many of them are found singly also in other tongues. These peculiarities are: a) Among the consonants, which always form the main body of these languages, are many gutturals varying in grade; the vowels, originating in the three primary sounds

\* The most ancient passage where Aramæan words, as such, occur, is Gen. xxxi. 47. Comp. also the Aramæan verse in Jer. x. 11.

† See Tuch in *d. Zeitschr. d. deutschen Morgenl. Gesellschaft*, Bd. III., S. 129 ff. M. A. Levy, *ibid.*, Bd. XIV., S. 363 ff.

‡ So called from פְּנִינִי as being פְּנִינִי: see Neander's *Kirchengeschichte*, B. I., S. 646.—Tr.

§ After Rawlinson's first attempts, the deciphering of cuneiform letters specially advanced under Hincks and Jul. Oppert; for the latter see *Elements de la gramm. Assyrienne*, Paris, 1860. Comp. *Zeitschr. der d. M. G.*, Bd. X., S. 729 ff.

|| See Rödiger in *der Zeitschrift für die Kunde des Morgenlandes*, B. II., S. 77 ff.

¶ See Gesenius in *d. Allg. Lit. Zeitung*, 1839, No. 77 ff., 1841, No. 40. Th. Benfey *über das Verhältniss der ägypt. Sprache zum Semit. Sprachstamme*, Leipzig, 1844, 8vo. Schwartz in *den Alten Aegypten*, and in Bunsen's *Aegypten*, I., S. 520, etc.

(*a, i, u*), serve for more subordinate distinctions; *b*) most of the radical words consist of three consonants; *c*) the verb has only two forms of tenses, with a peculiarly limited usage, and great regularity and analogy prevail in the formation of verbals; *d*) the noun has only two genders and a more simple indication of case; *e*) in the pronoun all oblique cases are indicated by appended forms (*suffixes*); *f*) scarcely any compounds appear in verbs or nouns (except proper names); *g*) in the syntax is found a simple combination of sentences, without much periodic subordination of members.

4. In respect, also, to the character of their *lexicography*, the Shemitic tongues vary essentially from the Indo-Germanic; yet they appear to have more in common here than in their grammatical structure. A great number of stems and roots\* resemble in sound those of the Indo-Germanic class. But irrespectively of expressions obviously borrowed (see below), the actual similarity is reduced, partly to words which imitate sounds (*onomatopoeica*), and partly to those in which the same, or a similar, sense results from the nature of the similarity of sounds, according to a universal law of human speech. All this, however, is insufficient to establish an *historic* (gentilic) affinity, which latter can only be proved by an additional agreement in the grammatical structure itself.†

As onomatopoeics, or roots similar in the nature of their sounds, may be classed together לָקַק, לָחַךְ, λείχω, *lingo*, Sanskrit *lih*, Germ. *lecken*, Eng. *lick* [Welsh † *llio*], French *lécher*; לָלַךְ (kindred roots אָנַל, אָנַל) κἄλλω, κέλλω, κυλίω, *volvo* [Welsh *obwyn*], Germ. *quellen* and *wallen*, Eng. *to well*; גָּרַד, חָרַט, חָרַת, χαράττω [Welsh *carthu*, *craith*], Persian *kharīden*, Ital. *grattare*, French *gratter*, Eng. *grate*, *scratch*, Germ. *kratzen*; פָּרַק, *frango*, Germ. *brechen* [our *break*, Welsh *brech*, *briw*], etc. An example somewhat different is *um*, *ham* (*sam*), *gam*, *kam*, in the sense of *together*. Hence in Heb. אָמַם (kindred word אָמַם *people*, prop. *an assembling*), עַם *together with*, מִן (whence מִן *also*), Arab. *gumc* collect; Persian *ham*, *hamah*, *at once*; Sansk. *amā*, *with*, Greek ἄμα (*ἄμφω*), ὁμός, ὁμοῦ (*ὁμιλος*, *ὁμαδος*), and harder κοινός, Lat. *cum*, *cumulus*, *cunctus* [Welsh *cym* = Lat. *com*], with the corresponding sibilant Sansk. *sum*, Greek σύν, ξύν, ξυνός = κοινός, Goth. *sama*, Germ. *sammt*, *sammeln*. Notwithstanding, much in this list is of doubtful affinity.

\* For the use of the terms, *stems* and *roots*, see § 30, Remarks 1 and 2.—Tr.

† Gesenius has attempted, in the later editions of his *Lexicon*, and in his *Thesaurus Linguae Hebraeae*, to exhibit the points of contact between the Shemitic and the Indo-Germanic languages, and others have carried this comparison farther, or taken it up in their own fashion. But it needs great caution and a comprehensive knowledge of the relations of sounds in both families, in order to avoid error and deception, which present themselves in investigations of this kind more readily and frequently than in any other. In this process, it is as expedient to keep that distinct which does not bear all the marks of affinity, as it is to discover at a glance what is likely to contain all points of agreement. This, however, may be confidently relied upon, *that these two parent-languages do not stand in a sisterly or any close relationship to each other*, and that the characteristic structure of both must be dissected before we can discover the constituent elements which they possess in common. This comparative analysis, however, belongs to the province of the Lexicon rather than that of the Grammar.

‡ That the Celtic dialects (not unlike the Shemitic in their relation to each other, namely, Welsh, Cornish.

Essentially different from this more internal relationship between the languages, is the mutual adoption of words one from another (borrowed words). Thus,—

a) When Indian, Egyptian, and Persian objects are called in Hebrew by their native names; e. g. יַרְדֵּן (Egyptian *yor, yero, yaro*) river, the Nile; יִלְכֹּס (Egypt. *aki, achi*) Nile-reed; פָּרָדִּיִּשׁ = *παράδεισος*, Persian pleasure-garden, park; דָּרִיִּיִּךְ *daric*, Persian gold coin; פֶּאֶוֹת, from Ind. (Tamul, *togāi*, peacocks. Several such words are found also in the Greek, as ἄπῃ (Sansk. *kapi*) ape, κῆπος. κῆβος; κάρβυ (Sansk. *karpāsa*) cotton, κάρπασος, *carbasus*.

b) When Shemitic words, names of Asiatic products and articles of commerce, have passed over to the Greeks along with the things; e. g. בַּיָּסוּס, βύσσος, *byssus*; יִבְבֵּל, λιβαντός, incense; קָנָה, κάνη, κάννα, *canna*, reed; מִיִּיִּי, κύμινον, *cuminum*, cumin; מִיִּיִּי, μύρρα, *myrrha*, myrrh; קַסְסִיָּא, κασσία, *cassia*; לָמֶלֶךְ, κάμηλος, *camelus*, camel; אֶרְחָבֹן, ἀρραβών, *arrhabon, arrha*, earnest-money, pledge. The like transitions may have been brought about by Phœnician commerce.

5. As no alphabet is so perfect as to express all the modifications of sounds in a language, so the Shemitic had from the beginning this striking imperfection, that the consonants only (which indeed form the essential part of the language) were arranged in the line as real letters. Of the vowels only the longer ones, and even these not always, were represented by certain consonants (§ 7). It was not till a later period that all the vowels were indicated by means of small signs (points or strokes above and below the line, § 8) subordinate to the letters, but which were wholly omitted for more practised readers. These languages are written always from right to left.\* However dissimilar the Shemitic written characters may appear now, they have undoubtedly all come, by various modifications, from one and the same original alphabet, of which the truest copy now extant is the Phœnician, from which also the ancient Greek, and through it all other European, characters were derived.

For a view of the Phœnician alphabet and of the oriental and occidental characters immediately derived therefrom, see Gesenii *Monumenta Phœnicia*, (Leipzig, 1837, Tom. 1.—III. 4to.) Tab. 1—5, comp. p. 15, etc., and his article *Palæographie*, in Ersch und Gruber's *Encyclopædie*, Sec. III., Bd. 9, with its proper illustration in Taf. 1. Through monuments, however, lately discovered, our knowledge of the Phœnician has become much enlarged and corrected.

6. In regard to the relative age of these languages, the oldest written works are, without regard to the earliest Assyrian inscriptions, found in Hebrew (see § 2); the Judeo-Aramæan begin about the time of Cyrus (in the book of Ezra); the

Armorican or dialect of Brittany; Gaelic, Erse; Manks) belong to the Indo-Germanic family, admits of abundant proof; see Pritchard's *Eastern Origin of the Celtic Nations*, and Pictet de l'*Affinité des Langues Celtiques avec le Sanscrit*.—Tr.

\* The Æthiopic is the only exception; but its deviation from the Shemitic usage is probably an innovation by the first missionaries who introduced Christianity into Abyssinia, for its earlier mode of writing, as an ancient inscription shows, was like the kindred southern Arabic (Himyaritic), also from right to left. See Rödiger in *d. Zeitschrift f. d. Kunde des Morgenlandes*, Bd. II., S. 332, etc., and his *Notes to Wellsted's Reisen in Arabien*, II., 376, etc. The Assyrian cuneiform writing is also from left to right, but it is borrowed from a non-Shemitic people.

Arabic not till the earliest centuries after Christ (Hinyaritic inscriptions, the Æthiopic version of the Bible in the fourth century; and the northern Arabic literature since the sixth century). But distinct from this is the question, as to which of these languages has adhered longest and most true to the original Shemitic character, or which of these has come to us in a more antique appearance of its development. For the slower or quicker progress of a language spoken by a people depends on causes quite distinct from the development of a literature; and often the structure of a language is materially altered, before it attains to a literature, especially by early contact with foreign tongues. So in the Shemitic department, the Aramæan dialects exhibit the earliest and greatest decay, and next to them the Hebrew-Canaanitish, and the Assyrian in its peculiar manner; the Arabic was the longest to maintain the natural fulness and original purity of its sounds and forms of words, being preserved undisturbed among the secluded tribes of the desert, until the Mahomedan revolution, when it suffered considerable decay. It was not till so late a period as this that the Arabic reached nearly the same point at which we find the Hebrew, even as early as the times of the Old Testament.\*

This accounts for the facts (erroneously considered so very surprising) that the ancient Hebrew, in its grammatical structure, agrees more with the modern than with the ancient Arabic, and that the latter, although it appears as a written language at a later period, retains yet, in many respects, a fuller structure and fresher vowel system than the other Shemitic languages, and therefore takes a place among them similar to that which the Sanskrit occupies among the Indo-Germanic, or the Gothic in the narrow circle of the Germanic. The Lithuanian, as compared with the other tongues properly called Slavic, shows how a language may preserve its fuller structure even in the midst of decaying sister tongues. So the Doric preserved with great tenacity older sounds and forms; and so the Friesic and Icelandic among the German and Northern languages. But even the most steadfast and enduring structure in a language often deteriorates in single forms and inflexions; while, on the other hand, we find here and there, in the midst of universal decay, traces of the original and the ancient. Such is the case with the Shemitic languages. Even the Arabic has its chasms and its later growth; yet in general it is entitled to the precedence, particularly in its vowel system.

To establish and work out these principles would be the province of a grammar for comparing the Shemitic languages with one another. From what has been advanced, however, it follows—1) that the Hebrew language, as it appears in the ancient sacred literature of the Jews, has suffered more considerably in its structure than the Arabic, which appears later in our historical horizon; 2) that we are still not to concede to the Arabic the priority in all respects; 3) that, finally, it is a mistake to consider, with some, that the Aramæan, on account of its simplicity (occasioned, in fact, by derangement of structure and curtailing of forms), is the mere original model of the speech of the Shemites.

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\* The language of the Beduins in the Arabian desert has still preserved some of the antiquated forms. See Burekhard's *Travels in Arabia*, Append. VIII., p. 466, his *Notes on the Beduins and Wahabys*, p. 244; Wallin in *d. Zeitschr. d. Morgenl. Ges.*, Bd. V. (1851), S. 1, etc.; VI., S. 190, etc., 369; XII. S. 673 f.

On the character, literature, grammars, and lexicons of these languages, see Gesenius's Preface to his *Heb. Handwörterbuch*, from 2nd to 4th edition. [Translated in the *American Biblical Repository*, vol. iii.]

## SECT. 2.

## SKETCH OF THE HISTORY OF THE HEBREW LANGUAGE.

(See Gesenius's *Geschichte der hebräischen Sprache und Schrift*. Leipzig, 1815. §§ 5—18.)

1. This language was the mother tongue of the Hebrew or Israelitish people, during the period of their independence. The name, *Hebrew language* (לְשׁוֹן עִבְרִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί,) does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is called, Is. xix. 18, *language of Canaan* (from the country in which it was spoken). In 2 Kings xviii. 26 (comp. Is. xxxvi. 11, 13), and Neh. xiii. 24, persons are said to speak יְהוּדִית *Judaicè*, in the Jews' language, in accordance with the later usage which arose after the removal of the ten tribes, when the name *Jew* was extended to the whole nation (Hag., Neh., Esth.).

Of the names *Hebrews* (עִבְרִים, Ἑβραῖοι, *Hebræi*) and *Israelites*, (יִשְׂרָאֵלִים), the latter was more a national name of honour, and was applied by the people to themselves with a patriotic reference to their descent from illustrious ancestors; the former was probably the older and less significant name by which they were known among foreigners, on which account it is seldom used in the Old Testament, except when they are distinguished from another people (Gen. xl. 15; xliii. 32), or when persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12; comp. the Lex. under עִבְרִי). The Greeks and Romans, as Pausanias and Tacitus, and so also Josephus, use only the name *Hebrews*. It may be regarded as an appellative, meaning *what is beyond, people from the country on the other side*, with reference to the country beyond the Euphrates, from עֵבֶר *a land on the other side*, with the addition of the derivative syllable י ( § 86, No. 5). This appellation might then have been given to the colony which, under Abraham, migrated from the regions east of the Euphrates into the land of Canaan (see Gen. xiv. 13). The Hebrew genealogists, however, explain it, as a patronymic, by *sons of Eber* (Gen. x. 21. Num. xxiv. 24).

In the times of the New Testament, the term *Hebrew* (ἑβραϊστί, John v. 2; xix. 13, 17, 20; ἑβραῖς διάλεκτος, Acts xxi. 40; xxii. 2; xxvi. 14;) was also applied to what was then the vernacular language of Palestine (see No. 5 of this section), in distinction from the Greek. Josephus, who died about A. D. 95, understands by it the ancient Hebrew as well as the vernacular of his time.

The name *lingua sancta* was first given to the ancient Hebrew in the Chaldee versions of the Old Testament, because it was the language of the sacred books, in distinction from the Chaldee, the popular language, which was called *lingua profana*.

2. In the oldest written monuments of this language, contained in the Penta-teuch, we find it in nearly the same form in which it appears down to the Babylonish exile, and even later; and we have no historical documents of an earlier date, by which we can investigate its progressive development. So far as we can trace its history, Canaan was its proper home: it was essentially the language of

the Canaanitish or Phœnician\* race, by which Palestine was inhabited before the immigration of Abraham's descendants, with whom it was transferred to Egypt and brought back again to Canaan.

That the Canaanitish tribes in Palestine spoke the language now called Hebrew, is proved by the Canaanitish proper names; e. g. מֶלֶךְ-צִדְקָה *king of righteousness*; כְּנִית סֹפֶר *book-town*.

No less do the remaining fragments of the Phœnician and Punic language agree with the Hebrew. These are found, partly, in their own peculiar character (§ 1, 5) in inscriptions (about 130 in number) and on coins (see copies in Gesenii *Monumenta Phœnicia*, T. III. Tab. 6—48, and the explanations on pp. 90—328; Judas, *Etude de la Langue Phénicienne*, Paris, 4to, 1847; Bourgade, *Toison d'or de la Lang. Phén.*, Paris, fol. 1852; De Luynes, *Mémoire sur le sarcophage d'Esmonazar*, Paris, 4to. 1856), and partly in ancient Greek and Latin authors, as, for instance, in Plauti *Pœnulus*, 5, 1, 2. where an entire piece is preserved. From the former source we ascertain the native orthography, and from the latter the pronunciation and vowel sounds, so that from both together we get a distinct notion of this language, and of its relation to the Hebrew.

Deviations in the *orthography* and *inflection* of words are, e. g. the almost constant omission of the vowel-letters (§ 7, 2), as בַּת for בית *house*, קוֹל for קול *voice*, צִדְקָה for צִדְקָה, כְּנִית for כְּנִית *priests*, and the feminine ending in ת (ath) even in the absolute state (§ 80, 2), co-existing with that of ם (ô), and many others. More striking are the deviations in pronunciation, especially in Punic, where the ם is generally sounded as ú, e. g. שֹׁפֶט *sûfet* (judge), שְׁלוֹשׁ *salûs* (three), ראשׁ *rûs* = ראשׁ (head); and where we find the obscure obtuse y often in the place of short i and e, e. g. הַגָּנִי *gynynnu* (ecce eum), ית *yth*; and o for e, e. g. מֹעַר *Mocar* (comp. מֹעָבָה LXX. Μωχά). See a collection of the grammatical peculiarities in *Mon. Phœnicia*, p. 430, etc., and Movers' article *Phönizien*, in Ersch and Gruber's *Encyclop.*, Sect. III. Bd. 24, S. 434, etc.

3. The remains of this language, which are extant in the Old Testament, enable us to distinguish but *two periods* in its history. The first, which may be called its *golden age*, extends to the close of the Babylonish exile, at which epoch the second or *silver age* commences.

The former embraces the larger portion of the books of the Old Testament; viz., of prose writings, the Pentateuch, Joshua, Judges, Ruth, Samuel, and Kings; of poetical writings, the Psalms (with the exception of many later ones), Proverbs, Canticles, Job; of the earlier prophets, in the following chronological order:—Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habakkuk, Nahum, Obadiah, Jeremiah, Ezekiel. The writings of the last two, who lived and taught just before the commencement and during the first years of the captivity, as well as the latter part of the book of Isaiah (chapters 40—66, together with some of the earlier chapters †), stand on the borders of the two ages.

\* כְּנָעִי, כְּנָעִי is the native name both of the Canaanitish tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they are called כְּנָעִי on their own coins. Also the people of Carthage went by the same name.

† For an able defence of the genuineness of the latter part of Isaiah, see Hengstenberg's *Christology of the Old Test.*, vol. i., p. 398 ff., of Keith's translation, or in the *American Bib. Repository*, vol. i. p. 700, etc.; also Hävernick's *Einleitung ins Alte Testament*, §§ 217—220. That of the Pentateuch has also been successfully vindicated by many distinguished critics. See a valuable article on the subject in the *American Bibliotheca Sacra*, vol. ii., No. 6.—TR.

The point of time at which we are to date the commencement of this period, and of Hebrew literature in general, is certainly as early as that of Moses, even if the Pentateuch, in its present shape and compass, be considered a work remodelled at a later period. For the history of the language, and for our present object, it is sufficient to remark, that the Pentateuch certainly contains some peculiarities of language which have the appearance of *archaisms*. When these books were composed, the words הוּא *he* (§ 32, Rem. 6), and נָעַר *young man*, were still of the *common gender*, and used also for *she*, and *young woman* (like  $\acute{o}$   $\pi\alpha\acute{\iota}\varsigma$  and  $\eta$   $\pi\alpha\acute{\iota}\varsigma$ ). Some harsh forms of words, e. g. פֶּשַׁע, קֶשַׁע, which are common in these books, are exchanged in others for the softer ones, פָּשָׁע, קָשָׁע.

On the other hand, in Jeremiah and Ezekiel are found decided approximations to that Aramæan colouring which distinguishes the language of the second or silver age. See No. 5.

4. In the books of the first period, which cover about 1000 years, we find considerable differences in language and style, owing partly to the difference of date and place, and partly to the individual gifts of the writers: e. g. Isaiah writes quite differently from the later Jeremiah, as also from his own contemporary Micah; and the historical books not only differ according to their dates, like Judges and Kings, but also contain older documents strikingly different in language and style from those of the later writer himself. Yet the structure of the language, and, with trifling exceptions, its store of words and its usage, are on the whole the same, especially in the prose works. But the language of *poetry* is everywhere distinguished from prose, not only by a *rhythm* consisting in measured parallel members, but also by peculiar *words*, *forms*, and *significations* of words, and *constructions* in syntax; although this distinction is not so strongly marked as it is, for example, in Greek. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Aramæan, as the ordinary modes of expression, and probably are to be regarded partly as *archaisms*, which were retained in poetry, and partly as *enrichments*, which the poets who knew Aramæan transferred into the Hebrew.\* The prophets, moreover, in respect to language and rhythm, are to be regarded almost entirely as poets, except that in their poetical discourses the sentences run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are properly styled poets. The language of the later prophets, on the contrary, approximates more to that of prose.

On the rhythm of Hebrew poetry, see De Wette's *Commentar über die Psalmen, Einleitung*, § 7.† [The subject is briefly treated in the Reading Book at the end of this Grammar.]

Of *poetical words*, for which others are used in prose, the following are examples, viz., אָנֹשׁ = אָדָם *man*; אֶרֶץ = דֶּרֶךְ *path*; בָּא = אָתָּה *to come*; כֶּלֶה = דָּבָר *word*; הִנֵּה = רָאָה *to see*.

\* In Isaiah's time (2nd half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood Aramæan, as is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxxvi. 11.

† Translated in the *Biblical Repository*, No. IX.—Tr.

Under *poetical significations* of words may be ranked the use of certain poetical *epithets* for substantives, e. g. אֱלֹהִים *strong one*, for *God*; אֶבֶר, do. for *bullock, horse*; לְבָנָה *alba*, for *luna*; יְחִידָה *unica*, or *solitaria*, viz. *anima, vita*.

Examples of *poetical forms* are, the longer forms of prepositions of place (§ 103, 3), e. g. עַל־עַל־עַל־עַל־עַל־עַל; the endings יִי, י, appended to the noun (§ 90); the suffixes מוֹ, מוֹ, מוֹ for מ, מ, מ (§ 58): the plural ending יִי for יִים (§ 87, 1). Among the peculiarities of Syntax, are, the far less frequent use of the article, of the relative, and of the accusative particle אֵת; the use of the *construct state* even before prepositions, and of the *apocopated future* in the signification of the common future (§ 128, Rem. 2); and in general an energetic brevity of expression.

5. The second or silver age of the Hebrew language and literature, extending from the return of the Jews from the exile to the time of the Maccabees, about 160 years before Christ, is chiefly distinguished by an approximation to the Aramæan or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia, and after their return it became the popular language, exerting a constantly-increasing influence on the ancient Hebrew as the language of books, in prose as well as poetry, and at last banishing it from common use. Yet the Hebrew continued to be known and written by learned Jews.

The relation of the two languages, as they existed together during this period, may be well illustrated by that of the High and Low German in Lower Saxony, or by that of the High German and the popular dialects in Southern Germany and Switzerland; for in these cases the popular dialect exerts more or less influence on the High German, both oral and written, of cultivated society. It is a false impression, derived from a misinterpretation of Neh. viii. 8, that the Jews, during their exile, had wholly forgotten their ancient language, and were obliged to learn its meaning from the priests and scribes.

The Old Testament Scriptures belonging to this second period, in all of which that Chaldee colouring appears, though in different degrees, are the following, viz.—Ezra, Nehemiah, Chronicles, Esther; the prophetical books of Jonah,\* Haggai, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, and the later Psalms. These books are also, as literary works, decidedly inferior to those of earlier date; though this period is not wanting in compositions, which, in purity of language and poetic merit, scarcely yield to the productions of the golden age; e. g. several of the later Psalms (cxx. etc., cxxxvii., cxxxix.).

To this later form of the language, as affected by the influence of the Chaldee, belong,—

*Words*, for which others are used by the earlier writers; e. g. זְמַן *time* = עַתָּה; לָקַח *to take* = לָקַח; סוּף *end* = סוּף; מִלְכָּה *to rule* = מִלְכָּה.

*Significations* of words; e. g. אָמַר *(to say) to command*; עָנָה *(to answer) to commence speaking*.

*Peculiarities of grammar*; e. g. the frequent *scriptio plena* of י and י, as דָּוִד (elsewhere דָּוִד),

\* See a defence of the earlier date and the genuineness of Jonah, in Hävernick's *Einleitung ins A. Test.*, §§ 242—247.—Tr.

and even קֹדֶשׁ for קֹדֶשׁ, רֹב for רֹב; the interchange of ה־ and א־ final; the more frequent use of substantives in וְ, וְ, וְ, etc.

We are not to regard as Chaldaisms all the peculiarities of these later writers. Some of them are not found in Chaldee, and must have belonged in early times to the Hebrew popular dialect, especially in northern Palestine, where, perhaps, Judges and Canticles [and Jonah] were composed: and hence we may account for the use in these more ancient books of אֶשֶׁר for אֲשֶׁר (§ 36), which obtained also in Phœnician, and is found again in some later writings.

Remark 1. Of peculiarities of dialect in the ancient Hebrew, only a few slight traces are found. Thus from Judges xii. 6 it appears that the Ephraimites always pronounced שׁ like שׁ or ס; and in Neh. xiii. 23, 24, the dialect of Ashdod (of the Philistines) is mentioned.

2. It is not to be supposed that the remains of old Hebrew literature in our possession contain all the treasures of the ancient language. These must have been more copious and richer than they now appear in the canonical books of the Old Testament, which are only a part of the national literature of the ancient Hebrews.

### SECT. 3.

#### GRAMMATICAL TREATISES ON THE HEBREW LANGUAGE.

(Gesenius's *Gesch. der hebr. Sprache*, §§ 19—39.)

1. After the gradual extinction of the Hebrew as a spoken language, and the collection of the books of the Old Testament into the canon, the Jews applied themselves to interpretation and criticism of the text, and to the preparation of translations of this their sacred codex. The oldest version is that into Greek by the so-called Seventy interpreters (LXX). It was executed by several translators, and at different periods of time. The work was begun with the translation of the Pentateuch, under Ptolemy Philadelphus, at Alexandria. Its design was to meet the wants of Jews residing in Alexandria and other Grecian cities, and was made, in part, from a knowledge of the Hebrew, whilst yet a living language. At a somewhat later period, the Chaldee translations or Targums (תַּרְגּוּמִין, i. e. *translations*) were made in Palestine and Babylonia. The *interpretations*, drawn in part from alleged traditions, relate almost exclusively to civil and ritual laws, and to doctrinal theology. These, as well as the equally unscientific observations on various readings, are preserved in the *Talmud*, of which the first part (*Mishna*) was composed in the third century of the Christian era, the second part (*Gemara*) not till the sixth. The *Mishna* forms the commencement of the modern Hebrew literature, while the language of the *Gemara* closely approximates to the Chaldee dialect.

2. To the interval between the conclusion of the *Talmud*, and the age of the first writers on the grammar of the language, is especially to be assigned the application of vowel-signs to the hitherto unpointed text (§ 7, 3). Of the same period

is the collection of critical observations called the *Masora* (מסורה *traditio*), by which our *received text* of the Old Testament was settled, continued down in MSS., and from which it bears the name of the *Masoretic text*.

The various readings of the Q<sup>r</sup>i are the most important and ancient portion of the Masora (§ 17). The composition of the Masora is not to be confounded with the task of supplying the text with the points. The latter is a work of earlier date and much more ability than the former.

3. The first attempts to illustrate the grammar of the language were made by the Jews, after the example of Arabian scholars, at the beginning of the tenth century. What was attempted by Saadia (ob. 942), and others in this department, is wholly lost. But there are still extant, in manuscript, the works of R. Jehuda Chayug (called also Abu Zakaria Yahya, about the year 1030), and R. Jona (Abulwalid Merwân ben Gannâch, about 1050), composed in the Arabic language. Aided by these labours, Abraham ben Ezra (about 1150), and R. David Kimchi (1190—1200), acquired a classical reputation as grammarians of the language.

From these, as the earliest writers on the subject, are derived many of the methods of classification and of the technical terms which are still in part employed; e. g. the use of the forms and letters of the verb פִּעַל (formerly employed as a paradigm) in designating the conjugations, and the different classes of irregular verbs; the *voces memoriales*, as בִּנְיָן־כִּפֶּת, etc.\*

4. The father of Hebrew philology, among Christians, was the celebrated Joh. Reuchlin (ob. 1522), to whom Greek literature also is so much indebted. He, however, as well as the grammarians down to Joh. Buxtorf (ob. 1629), adhered almost entirely to Jewish tradition. After the middle of the seventeenth century the field of view gradually widened; and the study of the kindred languages, through the labours, especially, of Alb. Schultens (ob. 1750), and N. W. Schröder (ob. 1798), led to important results in the science of Hebrew grammar.

To estimate correctly those works which have since appeared, and which are of permanent, scientific value, it is necessary to understand what is required of one who attempts to exhibit the grammar of an ancient language. This is, in general, 1) a correct observation and a systematic arrangement of all the phenomena of the language; 2) the explanation of these phenomena, partly by comparing them with one another, and with analogous appearances in the kindred languages,

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\* On the origin and earliest history of Hebrew lexicography, see the preface of Gesenius to the 4th edition of his *Heb. Handwörterbuch*. On the first grammarians, see also Sam. David Luzzatto's *Prolegomeni ad una gramm. ragionata della lingua ebraica* (Padova, 1836), p. 26 foll.; H. Ewald and L. Dukes's *Beiträge zur Geschichte der ältesten Auslegung und Spracherklärung des Alten Test.* (Stuttg. 1844, 3 vols. 8vo.); H. Hupfeld, *de rei grammaticæ apud Judeos initiis antiquissimisque scriptoribus* (Halle, 1846, 4to.); Munk, *Notice sur Aboul-Walid et sur quelques autres grammairiens hébreux du X<sup>e</sup> et du XI<sup>e</sup> siècle*, in the *Journal Asiatique*, 1850.

partly from the general analogy and philosophy of language. The first may be called the *historical*, and the second the *philosophical* element in grammar.

[The most valuable grammatical works are,  
 Gesenius's *Lehrgebäude der hebr. Sprache*. Leipzig. 1817.  
 Lee's *Lectures on Hebrew Grammar*. London. 1827. Latest edition, 1844.  
 Ewald's *Ausführliches Lehrbuch der heb. Sprache*. Leipzig. 1844.  
 Nordheimer's *Critical Grammar of the Hebrew Language*. 2 Vols. New York. 1841. The best extant.  
 Hupfield's *Ausführliche hebr. Grammatik*. Cassel. 1841. 1 Thl. 1 Abschnitt.]

#### SECT. 4.

##### DIVISION AND ARRANGEMENT OF GRAMMAR.

The division and arrangement of Hebrew grammar are suggested by the three elementary parts of every language; viz., 1) articulate *sounds* expressed by *letters*, and their union into *syllables*; 2) *words*; and 3) *sentences*.

The first part (which treats of the elements) contains, accordingly, instruction respecting the *sounds*, and the representation of them by letters. It describes, therefore, the nature and relations of the sounds of the language, teaches how to express the written signs by sounds (orthoepy), and shows how to write agreeably to established usage (orthography). It treats, moreover, of sounds as connected into syllables and words, and exhibits the laws and conditions under which this connexion takes place.

In the second part (which treats of grammatical forms and inflexions) *words* are considered in their quality as *parts of speech*. It treats, 1) of the *formation of words*, or the rise of the several parts of speech from the roots, or from one another; 2) of *inflexions*, i. e. of the various forms which words assume, according to their relation to other words, and to the sentence.

The third part (syntax) shows, 1) how the various inflexions of the language serve to modify the original meaning of words, and how other modifications, for which the language furnishes no forms, are expressed by periphrasis; 2) assigns the laws by which the parts of speech are united into sentences (syntax in the stricter sense).

# PART FIRST.

## THE ELEMENTS.

### CHAPTER I.—READING AND ORTHOGRAPHY.

#### SECT. 5.—THE CONSONANTS, THEIR FORMS, AND NAMES.

1. The Hebrew Alphabet consists of twenty-two consonants, some of which have also the power of vowels (§ 7; 2).

#### HEBREW ALPHABET.\*

Final.	Form.	Represented by	Hebrew name.	Sounded as	Signification of the names.	Numerical value.
	א	or ' <b>א</b>	אֵלֶף	<i>A'-lēph</i>	Ox	1
	ב	b, bh	בֵּית	<i>Bēth</i>	House	2
	ג	g, gh	גִּימֶל	<i>Gī-mēl</i>	Camel	3
	ד	d, dh	דֹּלֶת	<i>Dû-lēth</i>	Door	4
	ה	h	חַוּה	<i>Hē</i>	Window	5
	ו	v	וָו	<i>Vâv</i>	Hook	6
	ז	z	זַיִן	<i>Zā'yīn</i>	Weapon	7
	ח	ch	חֵית	<i>Chēth</i>	Fence	8
	ט	t	טֵית	<i>Tēth</i>	Snake	9
	י	y	יֹוד	<i>Yōdh</i>	Hand	10
כ	כ	k, kh	כַּף	<i>Kāph</i>	The hand bent	20
	ל	l	לָמֶד	<i>Lā'-mēdh</i>	Ox-goad	30
ס	מ	m	מֶם	<i>Mēm</i>	Water	40
ז	נ	n	נּוּן	<i>Nūn</i>	Fish	50
	ס	s	סָמֶךְ	<i>Sā'mēkh</i>	Prop	60
	ע	or " <b>ע</b>	עֵיִן	<i>Ā'-yīn</i>	Eye	70
פ	פ	p, ph	פֶּה	<i>Pē</i>	Mouth	80
צ	צ	ts	צָדִי	<i>Tsā-dhē</i>	Fish-hook	90
	ק	q †	קוֹף	<i>Qōph</i>	Back of the head	100
	ר	r	רֵישׁ	<i>Rēsh</i>	Head	200
	ש	sh, s	שִׁין	<i>Shīn</i>	Tooth	300
	ת	t, th	תָּו	<i>Tāv</i>	Cross	400

\* For the sounds of the consonants and vowels in this table, see § 6 and note on § 8.—Tr.

† The Latin *q* serves well for the Shemitish *q* (Greek *κόππα*), as it occupies its very place in the Alphabet.

2. The letters now in use, with which the manuscripts of the Old Testament are written (called the *Assyrian* or *square* character), are not of the original form. On the coins of the Maccabæan princes, and upon some signet stones, is found another character, doubtless in general use at an earlier period, which bears a strong resemblance to the Samaritan and Phœnician letters (§ 1, 5). The square letter may also be traced back to the Phœnician; but it agrees best with certain Aramæan inscriptions found in Egypt, and with the Palmyrene.\*

3. The five characters which have a different form at the end of a word (*final letters*),† ך, ם, ן, ף, ץ, terminate (with the exception of ם,) in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, certain letters (*dilatabiles*) are at times dilated. These are in our printed books the five following:—

ם, ך, ל, ף, ץ, (אֶהְיֶה).

Remark 1. The *figures* of the letters were originally slight and abridged representations of visible objects, the names of which began with the sounds of the several characters; e. g. ך, א, the rude figure of a camel's neck, denotes properly a *camel* (אֶמֶל = אֶמֶל), but as a letter only the initial א; ן prop. *eye*, עין, stands only for ע, the initial letter of this word. In the Phœnician alphabet especially, the similarity of the *figures* to the object signified by the *names* is for the most part still apparent, and even in the square character it is still preserved in some letters; e. g. א, ב, ג, ד, ה, ו, ז, ח.

The most probable signification of each name is given in the alphabet. [For further information, see the initial articles under the several letters in Gesenius's *Hebrew Lexicon*.]

However certain it is, on the one hand, that the Shemites were the first to adopt this alphabet, it is yet highly probable, on the other, that the Egyptian writing (the so-called phonetic hieroglyphics) suggested the principle though not the figures; for these hieroglyphic characters indicate, likewise, chiefly the initial sound in the name of the object sketched; e. g. the hand, *tot*, indicates the letter *t*; the lion, *laboi*, the letter *l*.‡

2. The *order* of the letters (the antiquity of which is clearly proved by the alphabetical poems in Ps. xxv., xxxiv., xxxvii., cxix., Lam. i.–iv., Pr. xxxi. 10–31) certainly depended originally on a grammatical consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and dental sounds, viz., א, ב, ג, also of the three liquids, ד, ה, ו, and other similar arrangements (see Lepsius, *sprachvergleichende Abhandlungen*, Berlin, 1836. No. 1):

\* On the ancient Hebrew signet stones, see Rödiger in *d. Zeitsch. der deutschen Morgenl. Gesellschaft*, Bd. III. (1849), S. 243 and 347.

† These letters are supplied with vowels and pronounced together, thus אֶהְיֶה. Such *voces memoriales* were invented by the early Hebrew grammarians to assist in remembering certain classes of letters.

‡ See the works of Young, Champollion, and others, on the Hieroglyphics. Lepsius exhibits the chief results in his *Lettre à M. Rosellini sur l'alphabet hiéroglyphique*. Rom. 1837, 8vo. Comp. Gesenius in *der Allgem. Litt. Zeitung*, 1839. No. 77–81. Hitzig, *die Erfindung des Alphabets*. Zürich, 1840, fol. J. Olshausen *über den Ursprung des Alphabets*. Kiel, 1841, 8vo.

but other considerations and influences have doubtless also had some effect upon it, for it is certainly not a mere accident, that two letters representing a *hand* (*Yodh* and *Kaph*), also two exhibiting the *head* (*Qoph* and *Resh*), are put together, as is done moreover with several characters denoting objects which are connected (*Mem* and *Nun*, *Ayin* and *Pe*).

Both the names and the order of the letters (with a slight alteration) passed over from the Phœnician into the Greek, in which the letters, from *Alpha* to *Tau*, correspond to the ancient alphabet. Just so are the old Italic and Roman alphabets, and all directly or indirectly proceeding from them, dependent upon the Phœnician.

3. The letters are used also for *signs of number*, as the Hebrews had no special arithmetical characters or ciphers. But this usage [exhibited in the table of the alphabet] does not occur in the Old Testament text; it is found first on coins of the Maccabees (middle of the 2nd cent. B. C.). It is now employed in the editions of the Bible for counting the chapters and verses. As in the numeral system of the Greeks, the units are denoted by the letters from א to ט, the tens by י—צ, 100—400 by ק—ת. The hundreds from 500—900, are sometimes denoted by the five final letters, thus, 500, 600, 700, 800, 900, and sometimes by ת=400, with the addition of the remaining hundreds, as תק 500. In combining different numbers the greater is put first, as יא 11, קכא 121. Fifteen is marked by טו=9+6, and not by יה, because with these the name of God יהוה commences; from a similar consideration also טז is written for 16 instead of יז. The thousands are denoted by the units with two dots above, as ס 1000.

4. *Abbreviations* of words are not found in the text of the Old Testament. On coins, however, they occur, and they are in common use by the later Jews. The sign of abbreviation is an oblique stroke, as יִשְׁ for יִשְׂרָאֵל, פֿ for פֿלִי, *aliquis*, וגו' for וְגוֹיִר *et completio = et cetera* [&c.], יִ for יִהְיֶה.

## SECT. 6.

### PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical peculiarities and changes (§ 18, etc.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred languages, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.\*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews imitate the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, prefer the purer Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters, furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language, e. g. ע, ש, so that, to relieve

\* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See on this subject Liskovius's *Theorie der Stimme*, Leipzig, 1814; J. Müller's *Handbuch der Physiologie*, Bd. II. S. 179, etc.; also Strodtmann's *Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute*, Altona, 1837. In its reference to grammar, see II. Hupfeld, *von der Natur und den Arten der Sprachlaute*, in Jahn's *Jahrbücher f. Philologie*, 1829, H. 4; and H. E. Bindseil's *Abhandlungen zur allgem. vergleichenden Sprachlehre*, Hamb., 1838. I. *Physiologie der Stimm- und Sprachlaute*, S. 1, etc.

the difficulty, they had to resort to various expedients. This is likewise the case in the transcribing of Hebrew words with Latin characters, as Jerome sometimes gives them according to the pronunciation of the Jews of his time. On the pronunciation of the present Jews in the north of Africa, see Barges in the *Journ. Asiat.* 1848, Nov.

2. The following list embraces those consonants the pronunciation of which requires special attention, exhibiting in connexion those which bear any resemblance in sound to each other.

1. Among the *gutturals* א is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to ה but softer. Even *before* a vowel it is almost lost upon the ear (אֶפֶס *âpâs*), like the *h* in the French *habit, homme* [or Eng. *hour*]. *After* a vowel it is often not heard at all, except in connexion with the preceding vowel sound, with which it combines its own (אֶפֶס *mâtsâ*, § 23, 1).

ה before a vowel is exactly our *h* (*spiritus asper*); it is also a guttural after a vowel at the end of a syllable (נֶהָה *nêh-pâkh*); but at the end of a word it often stands in the place of a vowel, so that its consonant breathing is not heard (גָּלָה *gālā*), on which see § 7, 2, and § 14.

י is related to א; and is a sound peculiar to the organs of the Shemitic race. Its hardest sound is that of a *g* slightly rattled in the throat, as עֵינַי, LXX. Γόμορρα; עֵינַי, Γάξα; it is elsewhere, like א, a gentle breathing, as in עֵלִי, 'Hlî; עֵמֶלֶךְ, 'Amalék. In the pronunciation of the Arabian, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel sound like *a*. It is properly as incorrect entirely to pass over י, as some do, in reading and transcribing words with our own letters, e. g. עֵלִי Eli, עֵמֶלֶךְ Amalek, as it is to read it simply like *g*. The best representation we could give of it in our letters would be *gh* or *rg*, though its sound is sometimes softer, as אֶרְבַּע, something like *urbah*, עֶמְרָה *rgamora*. The Jewish pronunciation of it by the nasal *gn* or *ng* is decidedly false.

כ is the firmest of the guttural sounds. It is a guttural *ch*, as uttered by the Swiss [and Welsh], resembling the Spanish *x* and *j*. While the Hebrew was a living language, this letter had two grades of sound, being uttered feebly in some words and more strongly in others.\*

כ also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in several of its relations, it belongs also to the class of gutturals (§ 22, 5).

2. In *sibilant* sounds the Hebrew language is rich, more so than the kindred dialects, especially the Aramæan, which adopts instead of them the flat, lingual sounds.

ש and שׁ were originally one letter ש (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words softer, approaching to a simple *s*, the grammarians distinguished this double pronunciation by the diacritic point into שׁ *sh* (which occurs most frequently), and ש *s*.

ש resembled ס in pronunciation: it differed from this letter, however, and was probably uttered more strongly, being nearly related to שׁ. Hence סָפַר *to close up*, and שָׁפַר *to reward*, have different meanings, being independent roots, as also סָפַל *to be foolish*, and שָׁפַל *to be wise*. At a later period this distinction was lost, and hence the Syrians employed only ס for both, and the Arabians only

\* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of י and כ (as well as the different pronunciations of ג, ט, צ), are indicated by diacritic points. Two letters are thus made from each: from י the softer ع *Ayin*, and the harder ح *Ghaïn*; from כ the softer ح *Ilha*, and the harder ح *Kha*.

their ס. They also began to be interchanged even in the later Hebrew; שָׂכַר = שָׂכַר to hire, Esr. iv. 5; שָׂכַלֹת for שָׂכַלֹת folly, Eccles. i. 17.

ז was like *ds* (hence in the Septuagint ζ), as צ was *ts*. It is well represented by the French and English *z*.

3. ק and ט differ essentially from כ and ת. The former (as also צ) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth.

### 3. The six consonants,

ת, פ, ב, ד, ג, כ (בְּנִדְכָּת)

have a twofold pronunciation:\* 1) a harder, more slender sound (*tenuis*), as *b, g, d, k, p, t*, and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The harder sound is the original. It is found at the beginning of words and syllables, when no vowel immediately precedes it, and is indicated by a point in the letter (*Daghesb lene*, § 13), as ב *b*, ג *g*, ד *d*, כ *k*, פ *p*, ת *t*. The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphe* (§ 14, 2), but in the printed text it is known by the absence of the *Daghesb*. In some of these letters (especially ג) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly *β, γ, δ*, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as כ *κ*, כ *χ*, פ *π*, פ *φ*, ת *τ*, ת *θ*.

For the particulars as to when the one or the other pronunciation is applicable, see § 21. The modern Jews sound the aspirated ב as *v*, and the ת nearly as *s*, e. g. רֶשֶׁת *reshis*, רַב *rav*.

4. After what has been said, the usual division of the consonants, according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows:—

a) Gutturals, <span>ח</span> , <span>ה</span> , <span>ע</span> , <span>א</span>	( <span>אֶחָח</span> )
b) Palatals, <span>ק</span> , <span>ב</span> , <span>ג</span> , <span>י</span>	( <span>גִּיבִק</span> )
c) Linguals, <span>ט</span> , <span>ת</span> , <span>ד</span> , with <span>נ</span> , <span>ל</span>	( <span>דִּטְלָנֶת</span> )
d) Dentals or sibilants, <span>צ</span> , <span>ש</span> , <span>ס</span> , <span>ז</span>	( <span>זִסְצָשׁ</span> )
e) Labials, <span>ו</span> , <span>מ</span> , <span>ב</span> , <span>פ</span>	( <span>בּוּמָפּ</span> )

The letter ך partakes of the character of both the first and third classes.

The liquids also ר, ג, מ, ל, which have many peculiarities in common, are to be regarded as a separate class.

\* Sound ת as *t*, ת as *th* in *thick*; ד as *d*, ד as *dh* as *th* in *that*; פ as *p*, פ as *ph* or *f*; ב as *b*, ב as *bh* as *v*; ג and נ both as *g* in *go*; כ and כ both as *k*. If one wishes to give the aspirated sound of ג and כ, let him pronounce *g* and *k*, rolling the palate with the same breath, the former as the German *g* in *sagen*, and the latter as *ch* in *ich*.—Tr.

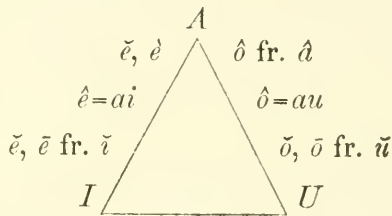
In the Hebrew, as well as in all the Shemitic dialects, the firmer and stronger pronunciation, which characterised the earlier periods of the language, gradually gave way to softer and feebler sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

This appears, 1) in the preference of the softer letters; e. g. פֶּשֶׁץ, פֶּשֶׁץ (see § 2, Rem. 3) Syr. פֶּשֶׁץ; 2) in the pronunciation of the same letter; thus in Syriac *y* has always a feeble sound, while the Galileans uttered it, as well as *h*, like *s*; in Ethiopic *ሀ* has the sound of *s*, *ሐ* that of *h*.

## SECT. 7.

### ON THE VOWELS IN GENERAL, VOWEL LETTERS, AND VOWEL SIGNS.

1. That the scale of five vowels, *a, e, i, o, u*, proceeds from the three primary vowel sounds, *A, I, U*, is even more distinctly seen in the Hebrew and the rest of the Shemitic tongues than in other languages. *E* and *O* are derived from a blending together and obtusion of the purer vowels, viz., short *ē* from *ī* or also *ā*, short *ō* from *ū*; further, the long *ê* from the connexion of *I* with a preceding short *A* (*AI*), and the long *ô* partly from *â*, partly from the combination *AU*, according to the following scheme\* :—



The more ancient Arabic adheres to the diphthongs *ai* and *au*, that is, with stronger consonants; e. g. سَوت Arab. *saut*, عَيْن Arab. *ainaim*. It is only in the later Arabic they become *ē* and *ô*, at least, with feebler consonants, as بَيْن Arab. *bain*, بَعْن Arab. *bén*, يَوْم Arab. *yaum*, يَوْم Arab. *yóm*. The close relation of those sounds is also sufficiently familiar from Greek and Latin, (e. g. *Kāōsar*, Cæsar; *θαῦμα*, Ion. *θῶμα*; *plaustrum*=*plostrum*), from the French pronunciation of *ai* and *au*, from the Germanic languages (Goth. *auso*, *auris*, Old High-Ger. *ōra*, *ear*; Goth. *snaivs*, Old High-Ger. *snéo*, *Schnee* [snow]), and even from the modern German vulgar dialect (*Oge* for *Auge*, Goth. *augó* [eye]; *Steen* for *Stein*, Goth. *Stains* [stone]; comp. in Eng. *ai* in *said*, and *au* in *naught*).

In the present Arabic of the Beduins, the use of the vowels does not extend itself in the pronunciation so much beyond the three primary sounds, *a, i*, and *u*, as in the Arabic spoken in Syria and Egypt (see Wallin alluded to *ante*, p. 5, note), and the same is reported of the African Jews by Barges in the *Journ. Asiat.*, 1840, Nov.

2. With this is connected the manner of indicating the vowel sounds in writing. As only three principal vowel sounds were distinguished, no others were designated in writing; and even these were represented not by appropriate signs, but by certain consonants employed for this purpose, whose feeble consonant powers,

\* For the sound of these vowels, see note on § 8.—TR.

according to their nature, approximate so very much to the vowel sounds to be expressed. Thus ו (like the Lat. *V*) represented *U* and also *O*; י (like the Lat. *J*) represented *I* and *E*. The designation of *A*, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,\* except at the end of a word, where long *a* was represented by ה, and sometimes by ס.† These two letters stood also for long *e* and *o* final.

[The four letters mentioned (forming the mnemonic וְהִי *eh'vi*) are commonly called *quiescent* or *feeble letters*.]

Even those two *vowel letters* (ו and י) were used but sparingly, being employed only when the sounds which they represent were long, and not always then (§ 8, 4).‡ Everything else relating to the tone and quantity of the vowel sounds, whether a consonant should be pronounced with or without a vowel, and even whether ו and י were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus, for example, קָטַל might be read *qatal*, *qātēl*, *qātōl*, *q'etōl*, *qótēl*, *qittēl*, *qattēl*, *quttal*; דָּבַר, *dābhār* (a word), *dābhēr* (pestilence), *dibber* (he has spoken), *dabbēr* (to speak), *dóbbhēr* (speaking), *dubbar* (it has been spoken); מָוֶת might be *māvēth* (death), or *mūth*, *móth* (to die); בֵּין might be read *bin*, *bén*, *bāyin*.

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a spoken language, no other signs for vowels were employed. Reading was therefore a harder task than it is with our more adequate modes of writing, and much had to be supplied by the reader's knowledge of the living mother tongue.

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel signs* or *points* were invented, which minutely determined what had previously been left uncertain. Of the date of this invention we have no historical account; but a comparison of

\* So in Sanscrit, the ancient Persian cuneiform writing, and Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the simple consonant is pronounced with this vowel.

† The close connexion between the aspirates ה, ס, and the *A* sound, ו and the *U* sound, י and the *I* sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel *A* is formed by opening the mouth without changing the position of the organs; so also ה and ס. *U* is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also ו [our *u*]. And *I* is formed at the fore part of the palate; so also י [our *y*]. *E* sounds at the back of the palate, between *i* and *a*; *O* in the under part of the mouth, between *u* and *a*.

‡ The Phœnicians did not indicate even the long vowels, except in very rare cases, and their oldest monuments have scarcely any vowel signs. (See *Mon. Phœnicia*, pp. 57, 58; and *ante*, § 2, 2.)

historical facts warrants the conclusion, that the present vowel system was not completed till the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and perhaps also of the Arabian grammarians.

See *Gesch. d. hebr. Spr.* S. 182 ff. and Hupfeld in *den theolog. Studien und Kritiken*, 1830, No. 3, where it is shown that the *Talmud* and Jerome make no mention of vowel points.

4. This vowel system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. We may, however, assume, that it exhibits not so much the pronunciation of common life as the graver style in reading the sacred books, which was sanctioned by tradition. Its authors have laboured to represent by signs the minute gradations of the vowel sounds, carefully marking even half vowels and helping sounds (§ 10), spontaneously adopted in all languages, yet seldom expressed in writing. To the same labours we owe the different marks by which the sound of the consonants themselves is modified (§§ 11—14), and the accents (§§ 15, 16).

The Arabs have a much more simple vowel system. They have only three vowel signs, according to the three primary vowel sounds. The Syriac punctuation is likewise based upon a less complicated system. It is possible that the Hebrew also had at an earlier period a more simple vowel system, but no actual traces of it are found.

## SECT. 8.

### THE VOWEL SIGNS.\*

1. Of full vowels, besides which there are also certain half vowels (§ 10, 1, 2), grammarians have generally reckoned *ten*, and divided them into *five* long and *five* short. As this division is simple and convenient for the learner, it is here presented †:—

Long Vowels.	Short Vowels.
Qā mēts, ā, אֵ yām.	Pǎ thǎch, ă, בַּת bāth.
Tsērē, ē, שֵׁם shēm.	Sēghōl, ĕ, בֶּן bēn.
Chīrēq long, ī, בִּין bīn.	Chīrēq short, ĭ, מִן mīn.
ī or ı Chōlēm, ō, קוֹל qōl, סוֹב sōbh.	Qā mēts-chātūph, ō, חֹק chōq.
Shūrēq, ū, מוֹת mūth.	Qībūts, ŭ, שׁוּלְחָן shūlchān.

\* The vowels, as represented in this translation, are supposed to be sounded as follows:—ā or â like *a* in *father*; ā like *a* in *fat*; ä like *a* in *fate*; ē or é like *e* in *there*; ĕ like *e* in *err*; ĭ like *i* in *pique*; ĭ like *i* in *pick*; ō or ô like *o* in *no*; ō like *o* in *not*; ū like *u* in *rule*; ŭ like *u* in *full*.—Tr.

† It is not given in the six latest editions of the original.—Tr.

A more philosophic and useful exhibition of the vowels, according to the three primary vowel sounds (§ 7, 1, 2), is the following:—

*First Class. For the A sound.*

- 1)  $\neg$  *Qā'mēts*, ā, â, יָד *yādh* (hand), קָם *qām* (he arose\*).
- 2)  $\neg$  *Pā'thāch*, ă, בַּת *bāth* (daughter).
- 3)  $\neg$  *Sēghō'l*, ě, è, as in the first syllable of יְדֶכֶם *yěd'khēm* (your hand), פֶּסַח *pèsāch* (פασחא), where  $\neg$  has sprung from  $\neg$  † *yād'khēm*, and also in union with ' as יְדִי *yādèkhā*, גִּלְיָה *gl'enā*, like the French è in *mère* [which is like our *e* in *there*].

*Second Class. For the I and E sound.*

- |   |   |                                                                                                                                                                                |
|---|---|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| I | { | 1) $\neg$ and $\neg$ long <i>Chū'rēq</i> , ī, יְדִיקִים <i>tsūddīqīm</i> (just ones).                                                                                          |
|   |   | 2) $\neg$ short <i>Chū'rēq</i> , ī, אִם <i>īm</i> (when).                                                                                                                      |
| E | { | 3) $\neg$ and $\neg$ <i>Tsē'rē</i> , with and without <i>Yodh</i> , ê, ē, בֵּית <i>bêth</i> (house), שֵׁם <i>shēm</i> (name). Very seldom $\neg$ (defective, see No. 4) for ê. |
|   |   | 4) $\neg$ <i>Sēghō'l</i> , שֵׁן <i>shēn</i> (tooth), where it has proceeded from the form <i>i</i> , in the tone syllable è, חֹזֶה <i>chôzè</i> (seer).                        |

*Third Class. For the U and O sound.*

- |   |   |                                                                                                                                                                     |
|---|---|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| U | { | 1) וּ <i>Shū'rēq</i> , ū, מוֹת <i>mūth</i> (to die).                                                                                                                |
|   |   | 2) $\neg$ <i>Qūbbūts</i> , ū, סֻלָּם <i>sūllām</i> (ladder), but also ū, written defectively (see No. 4), instead of <i>Shureq</i> , מָתִי <i>mūthī</i> (my dying). |
| O | { | 3) וּ and $\neg$ <i>Chō'lēm</i> , ô, ô, קוֹל <i>qôl</i> (voice), רֹב <i>rôbh</i> (multitude).                                                                       |
|   |   | 4) ( $\neg$ ) <i>Qā'mēts-chātū'ph</i> , ô, חֹק <i>chōq</i> (statute).                                                                                               |
- 5) also  $\neg$ , obtuse ě, so far as it springs from *u* or *o*, as in אֶתֶם *attēm* (ye), אֶת *ēth* (from אֹת).

The names of the vowels are nearly all taken from the form and action of the mouth in uttering the sounds. Thus, פֶּתַח signifies *opening*, צִרְיָ (also צִרְיָ) *bursting* (of the mouth), שִׁנְיָ *gnashing*, חֹלֶם *fulness*, from its full tone (also מִלֵּא פִּי *full mouth*), שִׁנְיָ properly *συσπυμός*, קִבְיָ *closing* (of the mouth). This last meaning belongs also to קִבְיָ; and the reason, why long *a* and short *o* (קִבְיָ קִבְיָ *Qamets correptum*) have the same sign and name, seems to be that the inventors of the vowel signs pronounced the long *a* rather obscurely, and somewhat like *o*, as it then passed over to a perfect *o* with the present German and Polish Jews. (Comp. the Syriac *ā* with the Maronite = *ô*, the Swedish *å*, and the already early change of *ā* into *ô* even in the Hebrew, § 9, 10, 2).† The distinction between them is shown in § 9. But *Seghol* (קִבְיָ *cluster of grapes*) appears to be named after its *form*; so too some call *Qibbuts* קִבְיָ *three points*.

\* The equivalents for the Hebrew vowels are marked here variously, viz., â, ê, ô for the essentially long, ā, ē, ō for the merely *long*, ă, ě, ǒ for the short vowels. For the rest, the distinction of ī and î, ū and ũ is sufficient. (See § 9.)

† The Jewish grammarians call *Seghol* also "small Pathaḥ."

‡ It has been conjectured that the signs for these vowels were originally different (as  $\neg$  ā,  $\neg$  ô) and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former ( $\neg$ ) being only the original, and the second ( $\neg$ ) the modified form.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write *Sāghol*, *Qomets-chatuph*, *Qūbbuts*.

2. As appears from the examples given above, the vowel sign is regularly put *under* the consonant *after* which it is to be pronounced, רָ *rā*, רֶ *rā*, רֵ *rē*, רֹ *ru*, etc. There is an exception to this rule in *Pathach*, when it stands under a guttural at the end of a word (*Pathach furtive*, see § 22, 2, *b*), for it is then spoken *before* the consonant, as רוּחַ *ru'ch* (wind, spirit). We must also except *Cholem* (without *Vav*), which is put to the left *over* the letter, רֹ *rō*.\*

When *Cholem* (without *Vav*) and the diacritic point over וּ (וּ, וֹ) come together, one dot serves for both, as שֹׁנֶה *sō-nē* for שֹׁנֶה, מֹשֶׁה not מֹשֶׁה *mo-she*. וֹ (with two points), when no vowel stands under it, is *shō*, as שֹׁמֵר *shō-mēr*; when no vowel goes before it, *ōs*, as יֹרְפֹס *yir-pōs*, הַנֹּסֵ'ם *hannōs'im*.

The figure י is sometimes sounded *ov*, the י being a consonant with *Cholem* before it, as לֹהֶ *lō-rē* (lending); and sometimes *vō*, the *Cholem* being read after the *Vav*, as יֹ *ā-vōn* (sin) for יֹוֹן. In very exact impressions a distinction is made thus: י *ov*, י *vo*, and י *ō*.

3. The vowels of the first class [for the *A* sound] are, with the exception of 'ֿֿֿ in the middle, and of הֿֿֿ, נֿֿֿ at the end of a word, indicated *only* by vowel signs (§ 7, 2); but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the long vowels are mostly expressed by vowel letters, the sound of which is determined by the signs standing before or within them. Thus,—

' may be determined by *Chireq* (ֿֿֿ), *Tsere* (ֿֿֿ), *Seghol* (ֿֿֿ).

י by *Shureq* (י) and *Cholem* (י).†

In Arabic the *long a* is regularly indicated by the vowel letter *Aleph* (אֿֿֿ) written in the text, so that in it three vowel letters answer to the three vowel classes. In Hebrew the relation is somewhat different (§ 9, 1, and § 23, 4, Rem. 1).

4. When, in the second and third classes, the long vowel is expressed without a

\* Only very recently we have been made acquainted with a vowel system in many respects different from the common one. It is found at Odessa, in some MSS. coming from Persian Jews. All the vowels besides י are placed above the consonants, and deviate almost throughout in figure, and partly also in respect to the sound. Thus, for instance, *Pathach* and *Seghol*, when they have the tone, are expressed by the same sign; but the short vowels without the tone are marked variously, according as they stand in a sharpened syllable, by *Daghesh forte* (§ 12) or not. The accents deviate less, and stand partly under the line of the consonants. Comp. Pinner's *Prospectus of the Ancient Heb. and Rabbin. MSS.*, belonging to the Odessa Society for History and Antiquities, Od. 1845, 4to.; and a sketch of this Persian Jewish vowel system, by Rödiger, in the *Halle Allgem. Lit. Zeit.* 1848, Aug., No. 169.

† The vowel sign, which serves to determine the sound of the vowel letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "The vowel letter rests (*quiesces*) in the vowel sign." Hence the letters י and י (with א and ה, see § 23) are called *literæ quiescibiles*; when they serve as vowels, *quiescentes*, when they are consonants, *mobiles*. But the expression is not suitable; we should rather say, "The vowel letter is sounded as this or that vowel, or stands in place of the vowel." The vowel letters are also called by grammarians, *matres lectionis* [since they partly serve as guides in reading the unpointed text].

vowel letter, it is called *scriptio defectiva*, when with a vowel letter, *scriptio plena*. Thus קול and קום are written fully, קֹלֶת and קֹם defectively.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus, the full form is necessary at the end of a word, e. g. קָמְלִי, קָמְלִי, יָדִי, מְלִכִי; but the defective is most usual when the vowel is preceded by the analogous vowel letter as consonant, e. g. גִּוִּים for גִּוִּיִּים.

But in other cases, much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הַקִּימוֹתִי Ezek. xvi. 60, הַקִּמְתִּי Jer. xxiii. 4, where other editions have הַקִּמּוֹתִי (comp. § 25, 1). It may be observed, however,

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward [see § 29, 2], as צָדִיק, צָדִיקִים; קֹל, קֹלוֹת; זָבֹל, זָבֹלִי;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual.\*

5. In the kindred dialects, when a vowel letter has before it a vowel sign that is not kindred or homogeneous, a diphthong is formed, e. g. וֹ au, וֵ eu, וִ ai. But in Hebrew, according to the pronunciation handed down by the Jews, ו and י retain here their consonant sound, so that we get *av*, *ev*, *ay*, † e. g. וַ vāv (nail), גֵּv gēv (back), חֵv chāy (living), גֹּv gōy (nation). In sound וִ is the same with וֹ, namely, *av*, as דְּבָרָיו d'bhārāv (his words).

The LXX. give generally, in these cases, an actual diphthong, as in the Arabic, and this must be considered as an earlier mode of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which αῦ, εῦ sound like *av*, *ev*. In the manuscripts *Yodh* and *Vav* are, in this case, even marked with *Mappiq* (§ 14, 1). The Italian Jews sound these syllables more like diphthongs, e. g. *chài*, *gēu*, and so also *bàit* (בַּיִת).

## SECT. 9.

### CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Numerous as these signs appear, they are yet insufficient for completely representing the various modifications of the vowel sounds in respect to length and shortness, sharpness and extension. It may be observed further, that the indication of the sound by these signs cannot be called always perfectly appropriate. We therefore give here, for the better understanding of this matter, a short commentary

\* The same historical relation may be shown in the Phœnician, and in the Arabic where א is used as a vowel letter,—in the latter especially, by means of the older Koran MSS. and the writing on coins.

† The *y* in this case should be sounded as much as possible like *y* in *yet*, not as in *nay*.—Tπ.

on the character and value of the several vowels, especially in respect to length and shortness; but at the same time their changeableness (§§ 25, 27) will be noticed in passing.

I. *First Class. A sound.*

1. *Qamets*, though everywhere long *a*, is yet in its nature of two kinds:

1) The essentially long and unchangeable *â* (§ 25), for which the Arabic has **ا** *ā*, as **קָתַב** *k'thâbh* (writing), **גָּנַב** *gannâbh* (thief), **קָם** *qâm* (he arose), written at times **קָאם**. 2) The prolonged *ā* of prosody (see § 26, 3), both in the tone-syllable and close before or after it. This sound invariably proceeds from the original short *a*,\* and is found in an open syllable (i. e. one ending with a vowel, see § 26, 3), e. g. **לֶךְ**, **קָטַל**, **גָּדוֹל**, **יָקוֹם**, and also in a closed syllable (i. e. one ending with a consonant,) as **יָרַע**, **עוֹלָם**. In the closed syllable, however, it can stand only when this has the tone,† **יָרַע**, **עוֹלָם**, but in the open, it is especially frequent *before the tone-syllable*, as **יָרַע**, **יָקוֹם**, **גָּדוֹל**, **קָטַל**, **לֶךְ**. When the tone is either moved forward or lessened, this vowel becomes, in the former case, short *a* (Pathach), and in the latter, vocal *Sh'va* (§ 27, 3), **יָרַע**, **יָרַע** (*d'bhâr*); **חָכַם**, **חָכַם** (*ch'khâm*); **קָטַל**, **קָטַל**.

Under the final letter of a word, *Qamets* may stand alone (**לֶךְ**, **קָטַל**), but in this position it is also indicated by **ה** (**קָטַלְהָה**, **אָתַה**, **אָשָׁה**).

2. *Pathach*, or the shorter *a*, stands properly only in a closed syllable with and without the tone (**קָטַל**, **קָטַלְהָה**). Most of the cases where it now stands in an open syllable (**נָעַר**, **בִּית**, see § 28, 4), had the syllable originally closed (**נָעַר**, **בִּית**, see § 28, 4). Otherwise such an *a* in an open syllable is changed into *ā* (ֶ), comp. above, Nos. 1, 2.

On the rare union of Pathach with **א** (**אֶ**), see § 23, 2: on *a* as a helping sound (*Pathach furtive*), see § 22, 2, *b.* and § 28, 4.

3. *Seghol* (*ü, ë*) belongs chiefly to the second class of vowels, but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of *a* (like German *Gast, Gäste* [comp. Celtic *bardh*, pl. *beirde*]), e. g. **אֶרֶץ** from **אֶרֶץ**. Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of **קָרַן** *qâren*, and even in the gravest tone-syllable at the end of a clause or sentence (in *pause*, § 29, 4).

II. *Second Class. I and E. sound.*

4. The long *î* is most commonly expressed by the letter **י** (a *fully* written *Chireq* **יֶ**); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g. **יָדִיק** pl. **יָדִיקִים**; **יָרָא** pl. **יָרָאוּ**.

\* In the Arabic, this short *a* is still continued.

† When the tone is marked in this book, the sign **ִ** is put over the first letter of the syllable, see § 15, 1, 3.—Ta.

Whether a *defectively* written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26), or from the position of *Methegl* (§ 16, 2) at its side, as in יִרְאִי.

5. The *short Chireq* (always written without ' ) is especially frequent in sharpened syllables (אֶפְרַיִם, קָטַל)\*, and in closed unaccented syllables (לְקַטַּל). It originates, not unusually, in *a* by shortening, as in בְּתִי (my daughter) from בֵּת, דְּבָרִי from דְּבַר, יִקְטַל out of יָקַט. Sometimes also it is a mere helping vowel, as in בֵּית for בִּית (§ 28, 4).

The Jewish and the older grammarians denominate every *fully* written *Chireq*, *Chireq magnum*, and every *defectively* written one, *Chireq parvum*. In respect to the sound, this is a wrong distinction.

6. The longest ê, *Tsere*, with Yodh (ײַ), is a contracted sound of the diphthong *ai* ײַ ( § 7, 1), which, in the Arabic and Syriac, is employed instead of the former, as הַיְכָל (palace), in Arab. and Syr. *laikal*. It is therefore a very long and an unchangeable vowel, longer even than ײַ, since it approaches the quantity of a diphthong. This ײַ is but seldom written defectively (ײַ for ײִ Is. iii. 8), and then it retains the same value.

At the end of a word ײַ and ײַ must be written fully: most rare is the form קַטַּלַּת (§ 44, Rem. 4).

7. The *Tsere* without Yodh is the long ē of a secondary order, and stands only *in* and *close by* the tone-syllable, like the Qamets above in No. 1, 2. Like that, it stands in either an open or a closed syllable; the former *in* the tone-syllable or *before* it (סֵפֶר *book*, שֵׁנָה *sleep*), the latter only *in* the tone-syllable (בֶּן *son*, אֵלֶם *dumb*).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse *e* sound obtained by shortening the (ײַ), as תֵּן from תִּן (give). It arises also out of the shortest *e* (vocal Sh'va, § 10, 1), when this is made prominent by the tone (in pause, § 29, 4, *b*), as וְיָהִי for וַיְהִי, לָהִי for לָהִי; and it appears besides as a helping sound, סֵפֶר for סֵפֶר, יִגֵּל for יִגֵּל (§ 28, 4). The *Seghol* with Yodh (ײַ) is a long but yet obtuse ä (è of the French) formed out of *ai*, גִּלְנָה *gl'èna*, and hence belongs rather to the first class (§ 8, 1, *c*).

See more on the rise of *Seghol* out of other vowels in § 27, Rem. 1, 2, 4.

\* For this sharp *i* the LXX. mostly use ε, Εἰρηνοῦλα *'Eppareuola*.

III. *Third Class. U and O sound.*

9. In the *third class* we find quite the same relation as in the second. In the *u* sound we have: 1) the *long*  $\bar{u}$ , whether *a*) fully written  $\text{יְבִירֶק}$  (*Shureq* (answering to the '— of the second class), e. g.  $\text{יְבוֹרֶל}$  (dwelling), or *b*) defectively written without Vav  $\text{יְבוֹרֶל}$  (analogous to the long  $\text{יְבוֹרֶל}$  of the second class), *Qibbuts*; viz., that which stands *for* *Shureq*, and might more properly be called *defective Shureq* ( $\text{יְבוֹרֶלִי}$ ), being in fact a long vowel like *Shureq*, and only an orthographic shortening for the same.

2) The *short*  $\bar{u}$ , the proper *Qibbuts* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as  $\text{שִׁלְהֵן}$  (table),  $\text{קִבְּחָה}$  (bedchamber).

For the latter the LXX. put *o*, e. g.  $\text{עֶרְלָם}$ , 'Οδολλάμ; but it by no means follows that this is the true pronunciation, though they also express *Chireq* by  $\epsilon$ . Equally incorrect was the former custom of giving to both sorts of *Qibbuts* the sound  $\bar{u}$ .

Sometimes also the short *u* in a sharpened syllable is expressed by  $\text{יֵלֶר}$ , e. g.  $\text{יֵלֶרֶן}$  =  $\text{יֵלֶרֶן}$  (see § 27, Rem. 1).

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations: 1) the longest  $\hat{o}$ , obtained from the diphthong *au* (§ 7, 1), and mostly written in full  $\text{יְחֹלֶם}$  (*Cholem plenum*), as  $\text{שׁוֹט}$  (whip), Arabic *saut*,  $\text{עוֹלָה}$  (evil) from  $\text{עוֹלָה}$ ; sometimes it is written defectively, as  $\text{שׁוֹרֶךְ}$  (thy bullock), from  $\text{שׁוֹר}$ ;

2) The long  $\hat{o}$ , which has sprung from an original  $\hat{a}$  [comp. Germ. *alt* = Eng. *old*], usually written *fully* in a tone-syllable and *defectively* in a toneless one, as  $\text{קִטֵּל}$  Arab. and Chald. *qâtel*  $\text{אֵלֹהִים}$  Arab. and Chald. *ēlâh*, plur.  $\text{עוֹלָם}$  Arab. and Chald. *âlam*. Sometimes both forms co-exist,  $\text{שׁוֹרֶן}$  and  $\text{שׁוֹרֵן}$  (coat of mail).

3) The tone-long  $\bar{o}$ , which is lengthened from an original short *o* or *u* by the tone, and which becomes short again on its removal, as  $\text{כֹּל}$  (all),  $\text{כֹּלֶל}$  (*kōl*),  $\text{כֹּלָם}$  (*küllām*),  $\text{יְקָטֵל}$ ,  $\text{יְקָטֵלֶךְ}$ ,  $\text{יְקָטֵלִי}$  (in this last instance it is shortened to vocal *Sh'va*, *yiqṭlu*). In this case the *Cholem* is *fully* written only by way of exception.

4) The *Qamets-chatuph* ( $\text{־}$ ), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tsere*,  $\text{כֹּלֶל}$  *kōl*,  $\text{וַיָּקָם}$  *vāy-yā-qōm*. On the distinction between this and *Qamets*, see *post*, in this section.

11. The *Seghol* belongs here also, so far as it arises out of *u* or *o* (No. 3), e. g. in  $\text{אֶתָם}$ ,  $\text{קֶטֶלָם}$ . (See § 27, Rem. 4, *b*.)

On the *half vowels*, see the next section.

12. In the following table we give a scale of the vowel sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost

shortness. The table does not indeed suffice to exhibit all vowel transitions which occur in the language, but yet it furnishes a view of those in more frequent use:—

First Class. <i>A.</i>	Second Class. <i>I and E.</i>	Third Class. <i>U and O</i>
◌ longest <i>ā</i> (Arabic <i>ā</i> ).	◌ <i>ē</i> diphthongal (from <i>ai</i> ).	◌ <i>ō</i> diphthongal (from <i>au</i> ).
	◌ <i>ē</i> (from <i>ai</i> ).	◌ or ◌ <i>ō</i> changed from <i>ā</i> .
	◌ or ◌ long <i>i</i> .	◌ or ◌ long <i>ū</i> .
◌ tone-lengthened <i>ā</i> (from short <i>a</i> or ◌) in and by the tone-syllable.	◌ tone-lengthened <i>ē</i> (from ◌ or ◌ <i>ē</i> ) in and immediately before the tone-syllable.	◌ tone-lengthened <i>ō</i> from ◌ or ◌ in the tone-syllable.
◌ short <i>ā</i> .	◌ short <i>i</i> .	◌ short <i>ū</i> , specially in a sharpened syllable.
◌ partly tone-lengthened <i>ē</i> , partly short <i>ē</i> .	◌ accented <i>ē</i> .	◌ short <i>ō</i> .
Greatest shortening to ◌ <sup>a</sup> or ◌ <sup>e</sup> , also to ◌ <i>i</i> .	Greatest shortening to ◌ <sup>ü</sup> or ◌ <sup>e</sup> .	Greatest shortening to ◌ <sup>o</sup> or ◌ <sup>e</sup> .

ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.\*

As an instance of incongruity in the vowel system, we may notice the fact, that the long *ā* (*Qamets*) and the short *ō* (*Qamets-chatuph*) are both represented by the sign (◌), e. g. *qām*, *kōl*.† The beginner who has as yet no knowledge of that surest of guides, viz., the grammatical derivation of the words he has to read, may, in order to distinguish between these two vowels, attend to the following two rules:—

1. *The sign (◌) is ō in a closed syllable which has not the tone [or accent];* for such a syllable cannot have a long vowel (§ 26, 5). The examples are various:

a) When a simple *Sheva* follows, dividing syllables, as in *chōkh-mā* (wisdom), *zōkh-ra*; with a *Methegh*, on the contrary, the (◌) is *ā*, and closes the syllable, and then the following *Sheva* is a half vowel (*vocal Sheva*) as *zā-khēra*, according to § 16, 2.

b) When *Daghes forte* follows, as *bōttim* (houses), *chōn-nē-ni* (pity me); also *bōttékhém* (notwithstanding the *Methegh*, which stands by the vowel in the *ante-penultima*).

c) When *Maqqeph* follows (§ 16, 1), as *kōl-haadhām* (all men).

d) When the unaccented closed syllable is final, as *vayyāqōm* (and he stood up).—There are some cases where *ā* in the final syllable loses its tone by *Maqqeph* (§ 16, 1) and yet remains unchanged, e. g. *Esth. iv. 8*; *Gen. iv. 25*. *Methegh* usually stands in these cases, but not always.

In cases like *lāmma*, where the (◌) of the closed syllable has the tone, it is *ā*, according to § 26, 6.

\* This portion must, in order to be fully understood, be studied in connexion with what is said on the syllables in § 26, and on *Methegh* in § 16, 2. [In the original it is all printed in small type, but its importance justifies the change we have made].

† For the cause of this, see p. 21

2. The sign (◌◌) as short *ō* in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs: *a*) when *Chateph-Qamets* follows, as פָּעֵלוֹ\* *pō°-lō* (his deed); *b*) when another *Qamets-chatuph* follows, as פָּעֵלָךְ *pō-ōl°kha* † (thy deed); *c*) in two anomalous words, where it stands merely for (◌◌), which are found so even in manuscripts, viz., קִדְּשִׁים *qō-dhashim* (sanctuaries) and שְׁרָשִׁים *shō-rashim* (roots), see § 93, 6, Rem. 3.

In these cases (◌◌) is followed by *Methegh*, although it is *ō*, since *Methegh* always stands in an open second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as בָּאֲנִי in the ship (read: *ba°ni*) 1 Kings ix. 27, with the article included; on the contrary בְּחֵרִי אֵף *bōch°ri aph* (in anger's glow) Ex. xi. 8, without the article.

## SECT. 10.

### THE HALF VOWELS AND THE SYLLABLE-DIVIDER (SH<sup>°</sup>VA).

1. Besides the full vowels, chiefly treated in § 9, the Hebrew has also a series of very slight vowel sounds, which may be called *half vowels*.‡ They are to be regarded in general as extreme shortenings, perhaps mere traces, of fuller and more distinct vowel sounds in an earlier period of the language.

To them belongs, first, the sign ◌◌, which indicates the shortest, slightest, and most indistinct half vowel, something like an obscure half *ē*. It is called *Sh<sup>°</sup>va*,§ and also *simple Sh<sup>°</sup>va*, to distinguish it from the *composite* (see *post*, No. 2), and *vocal Sh<sup>°</sup>va* (*Sh<sup>°</sup>va mobile*), to distinguish it from the *silent* (*Sh<sup>°</sup>va quiescens*), which is merely a divider of syllables (see *post*, No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal *Sh<sup>°</sup>va*, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as קָטֹל *q<sup>°</sup>tōl*, מַמְלָא *m<sup>°</sup>mallē*, or *b*) in the middle of the word, as קוֹטְלָה *qō-t<sup>°</sup>lā*, יִקְטְלוּ *yiq-t<sup>°</sup>lū*, קִטְלֹו *qit-t<sup>°</sup>lū*. So also in cases like הִלְלוּ *ha-l<sup>°</sup>lū* (which stands for הִלְלוּ *hal-t<sup>°</sup>lū*), לַמְנַצֵּחַ *la-m<sup>°</sup>nats-tsē°ch* (for לִמְּוֹ), further הַמְשֵׁל *ha-m<sup>°</sup>shōl* Judges ix. 2 (where the interrogative הַ makes a syllable by itself), מַלְכֵּי *ma-l<sup>°</sup>khē*. In the last examples the *Sh<sup>°</sup>va* sound is specially slight, in consequence of the very short syllable preceding.

\* That פָּ ought here to be considered and divided as an open syllable פָּעֵלִי appears from § 26, Remark.

† This case is connected with the foregoing, so far as the second *Qamets-chatuph* is sprung from *Chateph-Qamets*.

‡ In the table § 9, 12, the half vowels have already been exhibited for the sake of a more complete view. We express them by letters of a small type.

§ The name מַלְכֵּי is written also מַלְכֵּי, and its derivation and proper meaning are obscure.

The sound *ē* may be regarded as representing *vocal Sh<sup>va</sup>*, although it is certain that it often accorded in sound with other vowels. The LXX. express it by *ε*, even *η*, *קְרוֹבִים* *Xeroubím*, *הַלֵּלִי* *hallelouíā*, oftener by *α*, *שְׁמוֹנָל* *Samonól*, but very often they give it a sound to accord with the following vowel, as *סֶדֶם* *Sódōm*, *שְׁלֹמֹה* *Solomōn* (besides also *Σαλομῶν*), *נָתַן* *Nathan*.<sup>\*</sup> A similar account of the pronunciation of *Sh<sup>va</sup>* is given also by the Jewish grammarians of the middle ages.†

How the *Sh<sup>va</sup>* sound springs from the slight or hasty utterance of a stronger vowel, we may see in *בָּרַכָה* (for which also *בִּרְכָה* occurs, see No. 2, Rem.) from *barakha*, as this word also sounds in Arabic. This language has still regularly for *vocal Sh<sup>va</sup>* an ordinary short vowel.

The *vocal Sh<sup>va</sup>* is too weak to stand in a closed syllable; but yet it can with the consonant before it form a hasty open syllable, as appears from the use of *Methegh* (see § 16, 2), and also from the fact that it can become an accented *־*, as *לְהִי* from *לִהִי* (§ 26, 4).

2. With the simple *vocal Sh<sup>va</sup>* is connected the so-called *composite Sh<sup>va</sup>* or *Chateph* (*rapid*), i. e. a *Sh<sup>va</sup>* attended by a short vowel to indicate that we should sound it as a half *ā*, *ē*, or *ō*. We have, answering to the three principal vowel sounds (§ 7, 1), the following *three*:

(-) *Chateph-Pathach*, as in *חִמּוֹר* *ch<sup>va</sup>môr* (ass).

(-) *Chateph-Seghol*, as in *אָמַר* *amôr* (to say).

(-) *Chateph-Qamets*, as in *חֲלִי* *ch<sup>va</sup>lî* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half vowel to be more distinctly sounded.

Rem. Only (-) and (.) occur under letters which are not gutturals.

The *Chateph-Pathach* is thus found instead of *simple vocal Sh<sup>va</sup>*, but without any fixed law, especially *a*) under a doubled letter, since the doubling causes a more distinct utterance of the *vocal Sh<sup>va</sup>*, sometimes also where the sign of doubling has fallen away, *עֲנִי* for *עֲנִי* Gen. ix. 14, *וְהִלַּצְתָּ* Judges xvi. 16; *b*) after a long vowel, e. g. *זָהב* (gold of), but *זָהָב* Gen. ii. 12; *שָׁמַע* (hear), but *שָׁמַע* Deut. v. 24, comp. Gen. xxvii. 26, 38.

The *Chateph-Qamets* is less connected with the gutturals than the first two, and stands frequently for *simple vocal Sh<sup>va</sup>* when an *O* sound was originally in the syllable, and requires to be partly preserved, e. g. *רָאָה* for *רָאָה* *vision* (§ 93, VI. Rem. 6), *יִרְדְּפָךְ* for the usual *יִרְדְּפָךְ* Eze. xxxv. 6, from *יִרְדֵּף*; *קָרָתוֹ* *his pate*, from *קָרָת*. It is used, also, like (-) when *Daghesh forte* has fallen away, *לָקַחָהּ* for *לָקַחָהּ* Gen. ii. 23. In *וְיִסְעָהּ* 1 Kings xiii. 7, and *וְיִצְעָקִי* Jer. xxii. 20, the choice of this *composite Sh<sup>va</sup>* is dependent on the following guttural and the preceding *U* sound.

3. The sign of the *simple Sh<sup>va</sup>* (־) serves also as a mere *syllable-divider*, without expressing any sound, and therefore called in this case *silent Sh<sup>va</sup>* (*Sh<sup>va</sup>*

\* This is not unusual in the Phœnician language, e. g. *מַלְכָה* *Malacca*, *גִּבְלִים* *gubulim* (see Gesen. *Mon. Phœnicia*, p. 436, Mover's article, *Phönizien*, in the *Encyclop.*, etc., p. 436). Comp. the Latin augment, in *momordi*, *pupugi*, with the Greek in *τέρυφα*, *τερυμμένος*, and the old form *memordi*.

† See especially *Juda Chayúg*, p. 4 and p. 200 of the edition by Dukes, also in *Ibn. Ezra's Tsachoth*, p. 3, *Gesenius's Lehrgebäude der heb. Sprache*, S. 68.

‡ As in *שָׁבָלִי* (branches), *Zech. iv. 12*.

*quiescens*), answering to the Arabic *Sukûn*. It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in *final* ך, e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נָרַךְ (nard), אַתָּה (thou, *fem.*), קָטַלְתָּ (thou hast killed), וַיִּשָּׁב, וַיִּשְׁק, אֶל-תִּשְׁתֵּה, etc.

Yet in the last examples *Sheva* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתָּה *attē* from אֶתְּ *attī*, קָטַלְתָּ from קָטַלְתִּי *yishlē* from וַיִּשָּׁב, \* etc. The Arabic actually has a short vowel in the analogous forms. In נָרַךְ, borrowed from the Indian, this is less clear. קִינֵּט (truth) Prov. xxii. 21, seems to require the pronunciation *qōsht*. For אֶל-תּוֹסֵף (*ne addas*) Prov. xxx. 6, others read אֶל-תּוֹסֵף.

## SECT. 11.

### SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connexion with the vowel points stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of ׃ and שׂ (p. 16), a point is used *in* a letter, in order to show that it has a stronger sound, or is even doubled; and, on the contrary, a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point *in* the letter is *threefold*: *a*) as *Daghesh forte* or sign of *doubling*; *b*) as *Daghesh lene* or sign of the hard (not aspirated) sound; *c*) as *Mappiq*, a sign that the vowel letter (§ 7, 2), especially the ך at the end of a word, has the sound of a consonant. The stroke *over* a letter, *Raphe*, has a contrary effect, and is scarcely ever used in the printed Hebrew copies.

## SECT. 12.

### OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. *Daghesh* is a point written in the bosom † of a consonant, and is employed for two purposes; *a*) to indicate the *doubling* of the letter (*Daghesh forte*), e. g. קָטַל *qīt-tēl*; *b*) the *hardening* of the aspirates, i. e. the removal of the aspiration (*Daghesh lene*.)

The root דָּגַשׁ, from which דָּגֵשׁ is derived, in Syriac signifies to *thrust through*, to *bore through* (with a sharp iron). Hence the word *Daghesh* is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their gram-

\* So thought Juda Chayúg among the Jewish grammarians.

† *Daghesh* in ך is easily distinguished from *Shureq*, which never admits a vowel or *Sheva* under or before the ך. The *Vav* with *Daghesh* (װ) ought to have the point not so high up as the *Vav* with *Shureq* (װ). But this difference is often neglected in typography.

matical power, and in this case, the name of the sign refers both to its figure and its use. In grammatical language דגש means, 1) *acuerē literam*, to sharpen the letter by doubling it; 2) to *harden* the letter by taking away its aspiration. Accordingly דגש means *sharp* and *hard*, i. e. sign of sharpening or hardening (like Mappiq, מַפִּיק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stilus* (*punctum*). (In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them). The opposite of Daghes is רפה *soft* (§ 14, 2). That דגש, in grammatical language, is applied to a *hard pronunciation* of various kinds appears from § 22, 4, Rem. 1.

2. Its use as Daghes *forte*, i. e. for *doubling* a letter, is of chief importance (compare the *Sicilicus* of the ancient Latins, e. g. *Luculus* for *Lucullus*, and in German the stroke over *m̄* and *n̄*). It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 20.

### SECT. 13.

#### DAGHESH LENE.

1. Daghes *lene*, the sign of *hardening*, belongs only to the aspirates (*literæ aspiratæ*) בְּגִדְכֶפֶת (§ 6, 3). It takes away their aspiration, and restores their original *slender* or *pure* sounds (*literæ tenues*), e. g. מַלְכָּה *mālēkh*, but מַלְכוֹ *malkō*; תַּפְּרָה *tāphar*, but יִתְּפֹר *yith-pōr*; שְׁתָּה *shāthā*, but יִשְׁתֶּה *yish-tè*.

2. Daghes *lene*, as is shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghes *forte*, since in these cases the doubling of a letter is impossible. Thus the Daghes is *forte* in אֲפִי *appī*, רַבִּים *rabbīm*, but *lene* in יִגְדַּל *yighdal*.

3. Daghes *forte* in an aspirate not only doubles it, but takes away its aspiration, thus serving at once for both *forte* and *lene*, as אֲפִי *appī*; רַכּוֹת *rak-koth*. (Compare in German *stechen* and *stecken*, *wachen* and *wecken*.)

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as אֲפִי *κάππα* (not *κάφφα*), yet אֲפִי *σάπφειρος*.

The doubling of a letter does not occur in Syriac, at least in the Western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is removed: thus אֲפִי in Syriac is read *apeq*, for *appeq*.

## SECT. 14.

## MAPPIQ AND RAPHE.

1. *Mappiq*, like *Daghesh*, to which it is analogous, is a point *in* a letter. It belongs only to the vowel-letters ו, י, and א, ה (*literæ quiescibiles*), and shows that they are to be sounded with their full *consonant* power, instead of serving as vowels. It is at present used only in final ה, for in the body of a word this letter always has a consonant force, e. g. גְּבִיָּה *ga-bhah* (the *h* having its full consonant sound), אֶרְצָה *ar-tzah* (*her land*), in distinction from אֶרְצָה *ár-tsā* (*to the earth*), which ends with a vowel.

Without doubt such a ה was uttered with stronger aspiration, like the Arabic *He* at the end of the syllable, or like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it *in* and *under* א, ו, י, to mark them as consonants, is confined to manuscripts, e. g. גִּי (gōy), קִי (qāv).

The name מְפַיֵּק signifies *producens*, and indicates that the sound of the letter should be clearly expressed. The same sign was selected for this and for *Daghesh*, because the design was analogous, viz., to indicate the strong sound of the letter. Hence also *Raphe* is the opposite of both.

2. *Raphe* (רָפֶה i. e. *soft*) written *over* the letter, is the opposite of both *Daghesh* and *Mappiq*, especially of *Daghesh lene*. In exact manuscripts an aspirate has generally either *Daghesh lene* or *Raphe*, e. g. מְלֶכְךָ *mālekh*, תְּפִירָה, שְׂתָרָה; but in printed editions of the Bible it is used only when the absence of *Daghesh* or *Mappiq* is to be expressly noted, e. g. וְתִאֲלָצְהוּ for וְתִאֲלָצְהוּ, Judges xvi. 16, and v. 28, (where *Daghesh lene* is absent), *Mappiq* in Job xxxi. 22.

## SECT. 15.

## THE ACCENTS.

1. The design of the *accents* in general is, to show the rhythmical members of the verses in the Old Testament text. But as such the use is two-fold, according to which they are chiefly to be noticed in the grammar, viz., *a*) to show the logical relation of each word to the whole sentence; *b*) to mark the tone-syllable to each word. In respect to the former, they serve as signs of *interpunction*; in respect to the latter, as signs of the *tone* or *accent*.

By the Jews, moreover, they are regarded as signs of cantillation, intimating the elevation and depression of the tone, and are used as such in the recitation of the Scriptures in the synagogues. The use made of them in this way is also connected with the general rhythmical design.

2. As a sign for marking the *tone* of a single word, the accent, whatever its rhythmical value may be besides, stands regularly (comp. Rem. 2) with the syllable which has the chief tone in the word. In most words the tone is on the last syllable, less frequently on the penultima. In the first case, the word is called by the grammarians *mīl-rā* (מִלְרָע Chald., *from below*), e. g. קָטָל *qatāl*; in the second, *mīl-ēl* (מִלְעֵיל Chald., *from above*), e. g. מִלְלֵךְ *mā'lekh*. On the third syllable from the end (antepenultima) the chief tone never stands; but we often find there a secondary one or by-tone, which is indicated by the *Methegh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, since they serve not merely to *separate* the members of a sentence, like our period, colon, and comma, but also as marks of *connexion*. Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*). Some are, moreover, peculiar to the poetical books\* (Job, Psalms, and Proverbs), which have a stricter rhythm.

The following is a list of them according to their value as signs of *interpunction*:

#### A. *Distinctives* (*Domini*).

I. Greatest *Distinctives* (*Imperatores*), which may be compared with our period and colon. 1. (־) *Sillūq* (end), only at the end of the verse, and always united with (:) *Sōph-pāsūq*, which separates each verse, e. g. :יְהוָה יִשְׁמְרֵךְ. 2. (ֿ) *Athnāch* (*respiratio*), generally in the middle of the verse, dividing it in two halves; but in the three books, Job, Psalms, and Proverbs, it is lighter than *Mērkā-Māhpākh* (No. 3), and then divides the second half of the verse. 3. (ֿ) *Mērkā* with *Māhpākh*,\* in Job, Psalms, and Proverbs, mostly principal dividers in the middle of a verse.

II. Great *Distinctives* (*Reges*): 4. (ֿ) *Sēghōl'tā* ††: 5. (ֿ) *Zāqēph-qātōn*: 6. (ֿ) *Zāqēph-gādhōl*: 7. (ֿ) *Tīphchā*.

III. Smaller (*Duces*): 8. (ֿ) *Rēbhūa*: 9. (ֿ) *Zārqa* ††: 10. (ֿ) *Pāshta* ††: 11. (ֿ) *Yēthūbh* †: 12. (ֿ) *Tēbhūr*: 13. (ֿ) *Shālshē'lēth*\*: 14. (ֿ) *Tīphchā* *initiale* †.

IV. Smallest (*Comites*): 15. (ֿ) *Pāzēr*: 16. (ֿ) *Qārñē-phārā*: 17. (ֿ) Great *Tēlīshā* †: 18. (ֿ) *Gū'rēsh*: 19. (ֿ) Double *Gū'rēsh*: 20. (ֿ) *Pēsīq*, *between the words*.

#### B. *Conjunctives* (*Servi*).

21. (ֿ) *Mērkā*: 22. (ֿ) *Mūnāch*: 23. (ֿ) Double *Mērkā*: 24. (ֿ) *Māhpākh*:

\* These accents are marked in the following list with an asterisk. On the mark † and †† see below, Rem. 2.

25. (◌) *Qādhmā*: 26. (◌) *Dārgā*: 27. (◌) *Yā'rāch*: 28. (◌) Little *Tēlishā* ††: 29. (◌) *Tīphchā* final\*: 30. (◌) *Mērkā* with *Zārqā*\*: 31. (◌) *Māhpākh* with *Zārqā*.\*

## REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek (comp. εἰμί and ἔμμι), so also in Hebrew, words which are written with the same consonants and vowel signs are often distinguished by the accent, e. g. בָּנוּ *ba-nū* (*they built*), בָּנוּ *bānu* (*in us*); קָמָה *qāmā* (*she stood up*), קָמָה *qamā* (*standing up, fem.*). (Compare in English *compact* and *compact*.—Tr.)

2. As a rule, the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, clearly indicate the tone-syllable, which must be known in some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, when it is not on the final syllable, is indicated in this book by the sign (◌), e. g. קָמָה *qa-tāl-ta*.\*

II. *As Signs of Interpunction.*

4. In respect to this use of the accents, every verse is regarded as a period, which closes with *Silluq*, † or, in the figurative language of the grammarians, as a *realm* (*dīth*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, so varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, etc. For the closest connexion of two or several words *Maqqeph* is used (§ 16, 1).

6. In very short verses few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*serrit domino majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. The choice of this or that conjunctive depends on very subtle laws of consecution, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to our period, colon, and comma, though they often stand where a half comma is scarcely admissible. They are most important in the poetical books for dividing a verse into its members. (See in the Reading Book at the end of this Grammar, and more fully in Nordheimer's *Heb. Grammar*, §§ 1151—1157.)

## SECT. 16.

## MAQQEPH AND METHEGH.

These are both closely connected with the accents.

1. *Maqqeph* (מֶקֶף *binder*) is a small horizontal stroke between two words, which

\* [In the present edition, although we have used this mark (◌) in the body of the work, we have adopted this (◌) instead, in the tables of the pronouns and conjugations, as the more convenient.]

† This has the same form with *Methegh* (§ 16, 2); but they are readily distinguished, as *Silluq* always stands on the last tone-syllable of a verse, while *Methegh* never stands on the tone-syllable.

thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. **כָּל-אָדָם** *every man*; **אֶת-כָּל-עֵשֶׂב** *every herb*, Gen. i. 29; **אֶת-כָּל-אֲשֶׁר-לוֹ** *all which to him (was)*, Gen. xxv. 5.

Certain monosyllabic words, like **אֵל** *to*, **אֶת** sign of the *Acc.*, **כָּל** *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. **הָהָה-לְיָנִחַ** Gen. vi. 9, **וַיְהִי-בֵן** Gen. i. 7, 9; or two polysyllables, e. g. **שִׁבְעָה-עָשָׂר** Gen. vii. 11.

2. *Methegh* (**מֶתֶגֶח** *a bridle*), a small perpendicular line on the left of a vowel, forms a kind of check upon the influence of the accents as marking the tone-syllable, and shows that the vowel, though not accented, should not be hastily passed over in pronunciation. It stands, therefore, *chiefly by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as **הָאָדָם**, **הַרְאָה**, or short, as **קֹדְשִׁים** *qōdhashim*, **בֹּתֵיכֶם** *bōttekhém*. But this rule is to be understood according to the view which regards the half vowels (*simple Sh'va vocal* and *composite Sh'va*) as forming a syllable (§ 10, 1, and § 26, 4); accordingly *Methegh* stands *a*) by the vowel which precedes a *vocal Sh'va* (*simple* or *composite*), **קָטָלָה** *qā-t'-lā*, **יִירָאוּ** *yī-r'-ū*, **שָׁהָרִי**, **הָעֵלָה**, **נָעָרוּ**, **פָּעָלוּ** *pō-°-lō*, and *b*) by even the *vocal Sh'va* itself **קָרָא-נָא** Job v. 1.

When it stands by *Sh'va*, many Jewish Grammarians call it *Ga'ya* **גַּיָּא**, while others use this name in general for every *Methegh*.

N.B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Sh'va*. Thus in **זָכְרָה** *zā-kh'ra* the *Methegh* shows, that the (◌◌) stands in the *antepenultima*, and that the *Sh'va* is here *vocal* and forms a syllable; but the (◌◌) in an open syllable before (◌◌) must be *long* (§ 26, 3), consequently *Qamets*, not *Qamets-chatuph*. On the contrary, **זָכְרָה** *zōkh-ra* without *Methegh* is a dissyllable, and (◌◌) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also **יִירָאוּ** (they fear) with *Methegh* is a trisyllable with a long *i*, *yī-r'-ū*, but **יִרְאוּ** (they see) without *Methegh* is a dissyllable with short *i*, *yīr-ū*. (See above, the rule about *Qamets* and *Qamets-chatuph*, in § 9 at the end.)

## SECT. 17.

### Q<sup>E</sup>RI AND K<sup>E</sup>THIBH.

The margin of the Hebrew Bible exhibits a number of various readings of an early date (§ 3, 2), called **קְרִי** (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text, called **כְּתִיב** (*written*). Those critics have therefore attached the vowel signs, appropriate to the marginal reading, to the consonants of the corresponding word in the text; e. g. in

Jer. xlii. 6, the text exhibits אָנִי, the margin קְרִי אָנִי. Here the vowels in the text belong to the word in the margin, which is to be pronounced אָנִי; but in reading the text אָנִי, the proper vowels must be supplied, making אָנִי. A small circle or asterisk over the word in the text always directs to the marginal reading.

As to the value of the marginal readings in point of criticism, see Gesenius's *Gesch. der Hebr. Sprache*, S. 50, 75.

## CHAPTER II.

### PECULIARITIES AND CHANGES OF LETTERS; OF SYLLABLES AND THE TONE.

#### SECT. 18.

IN order fully and rightly to comprehend the changes which the forms of the various parts of speech undergo, it is necessary first to get acquainted with certain general laws on which those changes depend. These general laws are founded partly on the peculiarities of certain classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to syllables and the tone.

#### SECT. 19.

##### CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflexion, euphony, or certain influences connected with the progress of the language, are *commutation, assimilation, rejection and addition, transposition*.

1. *Commutation* takes place most naturally among letters which are pronounced similarly, and by the aid of the same organs, e. g. עָלָם, עָלִין, עָלוּ to *exult*; לָאָה, לָהָה, אֲרָם. לָעָא to *tire*; יָם and יָין (as plural ending); לָהִין, נָהִין to *press*; סָנָר, סָכָר to *close*; מָלָט, מָלָט to *escape*. In process of time, and as the language approximated to the Aramaean, hard and rough sounds were exchanged for softer ones, e. g. גָּאָל for גָּעָל to *reject*; שָׁחַק for צָחַק to *laugh*; for the sibilants were substituted the corresponding flat sounds, as ד for ז, ט for צ, ת for ש.

This interchange of consonants affects the original forms of words more than it does their grammatical inflexion; the consideration of it, therefore, belongs rather

to the lexicon.\* Examples occur, however, in the grammatical inflexion of words; viz., the interchange *a*) of ת and ט in Hithpaël (§ 54), *b*) of ו and י in verbs *Pe Yodh* (§ 69), as יָלַד for יָלַד (he begat).

2. *Assimilation* usually takes place when one consonant at the close of a syllable passes over into another beginning the next syllable, so as to form with it a double sound, as *illustris* for *inlustris*; *diffusus* for *disfusus*. In Hebrew this occurs—

- a*) most frequently with the feeble nasal נ, especially before the harder consonants, e. g. מִקְרָם for מִקְרָם from the east; מִזֶּה for מִנֶּה from this; יִתֵּן for יִתֵּן he will give; נָתַתָּ for נָתַתָּ thou hast given. Before gutturals נ is commonly retained, as יִנְחַל he will possess; seldom before other letters, as שָׁכַנְתָּ thou hast dwelt.
- b*) less frequently, and only in certain cases, with ל, ר, ת, e. g. יִקַּח for יִלְקַח he takes; הִבְנוֹן for הִתְבְּנוֹן to be established; אֲשֶׁר for אֲשֶׁר who (§ 36).

In all these cases, the assimilation is expressed by a *Daghesh forte* in the following letter. In a *final* consonant, however, as it cannot be doubled (§ 20, 3, *a*), *Daghesh* is omitted, e. g. אָף nose for אֲנִף or אָנִף; תַּת for תַּתַּת to give; לַת for לַת to bear. (Comp. *τψās* for *τψavs*.)

In these last cases the assimilated letter has not *Sh'va*, but the helping vowel *Seghol* (§ 28, 4), which, however, does not render the assimilation impracticable.

In the way of assimilation, we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. קָטַלְתִּהוּ from קָטַלְתִּהוּ (§ 59, Rem. 3); מִמֶּנּוּ for מִמֶּנּוּ from him (§ 103, 2). With this may be classed אָבִיב for אָבִיב he surrounds (§ 67, 5).

3. The *rejection* or *falling away* of a consonant easily happens in the case of the feebly-uttered vowel letters א, ה, ו, י, and also of the liquids. It happens—

- a*) at the beginning of a word (*aphæresis*), when such a feeble consonant has not a full vowel, and its sound is easily lost upon the ear, as נַחֲנוּ and אֲנַחֲנוּ (*we*); אֲשֶׁר for אֲשֶׁר (comp. No. 2, *b*); יָשַׁב (*sit*) for יָשַׁב; יָתֵן (*give*) for יָתֵן.
- b*) in the midst of a word (*contraction*), when such a feeble consonant is preceded by a *Sh'va*, e. g. לְמַלְךְּ, the prevailing form for לְהַמְלִיךְ (§ 23, 5, and § 35, Rem. 2); יְהִקְטִיל for יְהִקְטִיל (§ 53, 1).
- c*) at the end of words (*apocope*), e. g. יְקַטְלוּ for יְקַטְלוּ; בָּנִים sons, before the genitive בָּנֵי.

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus, from אָבִיב was formed אָבִי *only*; from בָּרִית, בָּ; from הָלַךְ, הָ (see § 99, and § 100, 4). Here belongs also the change of the feminine ending תֵּ- *āth* to תֵּ- *ā* (see § 44, 1, and § 80, 2).

\* See the first article on each letter in Gesenius's *Hebrew Lexicon*, translated and edited by Dr. Tregelles. Small Quarto. Bagster and Sons.

4. In other cases a harshness in pronunciation is prevented by the *addition* of א (*Aleph prostheticum*) with its vowel at the beginning of a word, e. g. זרוע and אֶזְרוֹעַ *arm* (comp. χθές, ἐχθές, Lat. *spiritus* = French *esprit*).

5. *Transposition*, in grammar, seldom occurs. An example of it is הַשְׁתַּמֵּר for הַתְּשַׁמֵּר (§ 54, 2), because *sht* is easier to sound than *thsh*. Cases are more frequent which fall within the province of the lexicon, as כָּבֵשׁ and כֶּשֶׁב *lamb*; שְׂמֵלָה and שְׁלֵמָה *garment*; they are, however, chiefly confined to the sibilants and liquids.

Consonants, especially the weaker, may also at the end of a syllable be softened to vowels, like עֵשׂ from עִשׂ, *chevaux* from *cheval* (comp. § 30, 2, *e*), e. g. כּוֹכֵב *star* from כִּכְבֵּב, כִּנְכֹּב; אִישׁ *man* from אִישׁ or אִישׁ (where the *Seghol* is merely a helping vowel, see above, No. 2).\*

## SECT. 20.

### DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Daghesh forte* takes place, and is *essential*, i. e. necessary to the form of the word (*Daghesh essential*)—

- a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for נָתַנּוּ we have נָתַנּוּ *we have given*; for שָׂתִי, שְׂתִיתִי *I have set*.
- b) in cases of assimilation (§ 19, 2,) as יָתֵן for יָתֵן. In both these instances it is called *Daghesh compensative*.
- c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned*, but לָמַד *he has taught* (*Daghesh characteristic*).

The double consonant is actually and necessarily written twice, whenever a vowel sound, even the shortest (a vocal *Sheva*), comes between. Hence this is done a) when a long vowel precedes, as in הוֹלְלִים (*insolent*), which is read *hó-lêlim* (§ 26, Rem.), frequently also after a mere tone-lengthened vowel, as in שְׂמֵמוֹ, which is, however, usually contracted into חֲלָלִי *hā-lêlu* for חֲלָלִי *hāl-lêlu*; c) when the two consonants have come to stand together by composition, but properly belong to two words, as בִּרְכֵךְ *(he blesses thee)*, יְקַרְאוּנִי *(they call me)*, where ה and ו are suffixes; d) when the form has come from another which has a long vowel, as קִלְלָה construct of קִלְלָה. Sometimes the same word is found in both the full form and the contracted, e. g., יִשְׂרָאֵל Jer. v. 6, and יִשְׂרָאֵל Prov. xi. 3, *Qeri*; חֲנֻנִי Ps. ix. 14, and חֲנֻנִי Ps. iv. 2.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of *Daghesh* in such cases (*Daghesh euphonic*) is only occasional, as being less essential to the forms of words. It is employed—

- a) when two words, of which the first ends in a vowel, are more closely united in

\* In the Punic, מַלְכְּ *malikh* (king) is in this way contracted to *mókh* (see *Mon. Phœnicia*, p. 431).

pronunciation by doubling the initial consonant of the second (*Daghesh forte conjunctive*), as מַה־זֶּה *what is this?* for זֶה זֶה; קוּמוּ צֵאוּ *qū-mūts-ts'ū, arise! depart!* Gen. xix. 14; וְאַבְרָם שָׁם Deut. xxvii. 7.\*

In some instances words thus united are contracted into one, as מַה־זֶּה for מַה־זֶּה, מַה־לָּכֶם for מַה־לָּכֶם, מַה לָּכֶם *what to you?* Is. iii. 15.

Analogous to the usage above mentioned is the Neapolitan *le llagrima* for *le lagrime*, and (including the union of the two words in one) the Italian *alla* for *a la*, *della* for *de la*.

b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. עֲנָבִי for עֲנָבִי *grapes*, Deut. xxxii. 32. (Compare Gen. xlix. 10; Ex. ii. 3; Is. lvii. 6—lviii. 3; Job xvii. 2; 1 Sam. xxviii. 10; Ps. xlv. 10.) Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz., ἀριστος, τελεσσαι, Ἀσκαληπιος (Böckh. *Corpus Inscr. Gr.* I. p. 42), and in German *anndere, unnsera* (for *andere, unsere*), as written in the time of Luther.

c) when the final tone-syllable of a sentence (§ 29, 4) is to receive more firmness and stress by the doubling, e. g. נָתַנוּ for נָתַנוּ *they give*, Eze. xxvii. 19; יָחִלוּ for יָחִלוּ *they waited*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by Daghesh forte, in many cases where the analogy of the forms required it; viz.—

a) *always* at the end of a word, because there the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone,† but like the English *all, call, small*. Instead, therefore, of doubling‡ the consonant, they often lengthened the preceding vowel (§ 27, 2), as עָם (*people*), with a distinctive accent (§ 15, 3) for עָם from עָמָם. The exceptions are very rare, as אַתָּה *thou f.*, נָתַתָּה *thou hast given*, Eze. xvi. 33, (see § 10, 3, Rem.).

b) *often* at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek ἀλτο Homeric for ἀλλετο); e. g. הַמְבַקְשִׁים for הַמְבַקְשִׁים.

\* Here belong cases like זֶה זֶה, Ex. xv. 1, 21; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

† This distinction may be illustrated by the English word *alley* compared with *alloy*.—Tr.

‡ The doubling of a final letter is also omitted in Latin, as *fel* (for *fell*) gen. *fellis*, *mel* gen. *mellis*, *os* gen. *ossis*. In the ancient German, the doubling of consonants never took place at the end of a word, but always in the middle, as *val* (Fall) gen. *valles swam* (Schwanm), etc.; Grimm's *Deutsche Gram.*, 2nd ed. I. 383.

In these cases it may be assumed as a rule, that the *Daghes* remains in the letter with *Sh'va* (which is then *vocal*, § 10, 1), and is *never* left out of the *aspirates*, because it materially affects their sound, e. g. אֶבְרָהָה *akhäpp'rä* (not אֶבְרָהָה *akhäphrā*) Gen. xxxii. 21, בָּתָּחִי Is. ii. 4, וְהִדְבֵּר, וְהִתִּי. On the contrary, it is usually omitted in the preformatives י' and ה' in *Piel*, as יִדְבֵּר, יִתֵּן, הִדְבִּיר, הִתְּנָה; so also in וְהִתִּי, and in cases like הִלְלִי for הִלְלִי, הִנְנִי for הִנְנִי.

In some cases a vowel or half vowel was inserted to render the doubling of the letter more audible, e. g. עִמָּכֶם *with you* for עִמָּכֶם; סִבֶּחֶךָ for סִבְּחֶךָ (§ 67, 4), יִקְבְּנִי Is. lxii. 2.

### c) In the gutturals (see § 22, 1).

Rem. In the later books we sometimes find *Daghes* omitted, and then compensation made by lengthening the preceding vowel (comp. *mīle* for *mille*), as יְהִימֵן *he terrifies them* for יְהִימֵן (Hab. ii. 17), מִוִּרְגִּים *threshing-sledges* for מִוִּרְגִּים, 1 Chron. xxi. 23.

## SECT. 21.

### ASPIRATION AND THE REMOVAL OF IT BY DAGHESH LENE.

The *pure hard* sound of the six *aspirates* (ת, פ, כ, ד, ג, ב,) with *Daghes lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3, and § 13). The original hard pronunciation maintained itself in greatest purity when it was the initial sound, and after a consonant; but when it followed a vowel sound immediately, it was softened and aspirated by the influence of the vowel, so פָּרִין *pārats* becomes יִפְרִין *yiph'rōts*. Hence the *aspirates* take *Daghes lene*:

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as אֶל־כֵּן *āl-kēn* (*therefore*), עֵץ פֵּרִי *ēts p'rī* (*fruit-tree*); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. בְּרֵאשִׁית *in the beginning*, Gen. i. 1; וַיְהִי כֵן *it happened, when*, Judges xi. 5; on the contrary, וַיְהִי כֵן *it was so*, Gen. i. 7; וַיִּפְּלוּ פָּנָיו (with *dist. accent*) iv. 5; but in ver. 6 נָפְלוּ פָּנָיו (with *conj. accent*).

Also a diphthong (§ 8, 5), so called, is here treated as ending in a consonant, e. g. שָׁרִיָּה Judges v. 15. (*Daghes lene* is therefore regularly found after יְהוָה, because יְהוָה was read instead of it.)

2. In the middle and at the end of words after *silent Sh'va*, i. e. at the beginning of a syllable, being immediately preceded by a vowelless consonant, e. g. רָפָא *he heals*, קָטַלְתֶּם *ye have killed*, יִשֶּׁת *let him drink*. On the contrary, after *vocal Sh'va* they take the soft pronunciation, e. g. רָפָא *heal thou*, כִּבְדָּה *she is heavy*.

N.B. The aspirates have the soft sound also especially in—

a) Forms which are made, by the addition or omission of letters, immediately from other forms in which they had their soft sound; e. g. רָפָא (not רָפָא) from רָפָא; מָלַךְ (not מָלַךְ) formed imme-

diately from מַלְכִּים (on the contrary, מַלְכִּי *māl-kī*, because it is formed directly from מַלְךְ *māl-k*); בְּכַתֵּב (not בְּכָתֵב) from כָּתֵב. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained; thus, *rid'phū, mal'khē, bikh'ethābh*.\*

Rem. 1. The form שְׁלַחָה, where we might expect the feeble pronunciation of ח on account of the preceding vowel, was originally שְׁלַחָה; and the relation of ח, notwithstanding the slight vowel sound thrown in before it, was regarded as unchanged. Comp. § 28, 4.

b) The כ in the *suffixes* חָכֵם, רָכֵם, קָרָן, has always its soft sound, because *vocal Sh'va* is before it, § 58, 3, b.

2. Also the tone appears at times to affect the division of a word into syllables, and consequently the sound of the aspirates; thus, לְסַפֵּת Num. xxxii. 14, but לְסַפֵּתָה Ps. xl. 15; קֶרְבָּן (*qōrbān*), but הַקֶּרְבָּן (in pause) Eze. xl. 43.

c) Finally in certain classes of forms, e. g. מַלְכֻת (mal'khūth), יְלֻדָּה.

3. That the hard or soft pronunciation of these letters did not affect the *signification* of words, affords no reason to doubt that such a distinction was made. Comp. in Greek *θρίξ, τριχός*.

## SECT. 22.

## PECULIARITIES OF THE GUTTURALS.

The four gutturals, ח, ה, ע, א, have certain properties in common, which result from the pronunciation peculiar to them; yet א and ע, having a softer sound than ח and ה, differ from these in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs also there is a difficulty in doubling an aspiration. But the syllable preceding the letter which omits *Daghesh* appears longer in consequence of the omission;† hence its vowel is commonly lengthened, especially before the feebler letters א and ע, e. g. הַעַיִן *the eye* for הַעַיִן; יֹאמַר *it is said* for יֹאמַר, etc. The harder gutturals, ח and ה, allowed a sharpening of the syllable, though orthography excluded *Dagh. f.* (as in German the *ch* in *sicher, machen*, has the sharp pronunciation without being written double), and hence the short vowel almost universally maintains its place before these letters, e. g. הַחֹדֶשׁ *the month*, הַחֹוֹה *that*, מַחוּץ *outside* (but also מִחֻלָּב *from fat*).

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum, occultum, or delitescens*; e. g. אֶחָדִים *brothers*; שְׁנָאִים *snares*; תְּחָנִים *thorns*. See more in § 27, Rem. 2.

2. They are inclined to take a short *A* sound before them, because this vowel stands organically in close affinity to the gutturals. Hence—

\* A particularly instructive case occurs in § 45, 3, in the Inf. with prefixes.

† Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *rôle*; Germ. *drollig*, and Fr. *drôle*. In this omission, we see the diminished vigour of the language. The fresher and more original sounds of the Arabic (§ 1, 6) still admit the doubling of the gutturals.

- a) Before a guttural, *Pathach* is used instead of any other short vowel, as *ĩ*, *ē* (*Chireq parvum*, *Seghol*), and even for the rhythmically long *ē* and *ō* (*Tsere* and *Cholem*); e. g. זָבַח *sacrifice* for זָבַח, שָׁמַע *report* for שָׁמַע. This is still more decisively preferred when the form with *Pathach* is the original one, or is used in common with another. Thus in the *Imp.* and *Fut. Kal* of verbs; שְׁלַח *send*, יִשְׁלַח *he will send* (not יִשְׁלָה); *Pret. Piel* שָׁלַח (not שְׁלַח); נָעַר *a youth*, where *Pathach* in the first syllable is the original vowel; יִחְמַד for יִחְמֹד *he will desire*.
- b) But a strong and unchangeable vowel, as *ĩ*, *ũ*, *ĩ*, (§ 25, 1), and in many cases *Tsere*, is retained. Between it and the guttural, however, there is involuntarily uttered a hasty *ā* (*Pathach furtive*), which is written under the guttural. This is found only in final syllables, and never under א; e. g. רוּחַ *rū'ch* (*spirit*), שְׁלָחַהּ *shā-lā'ch* (*sent*), רִיחַ *rē'ch* (*odour*), רֵעַ *rē'* (*companion*), גְּבוּהָהּ *gā-bhō'h* (*high*), הִשְׁלָחַהּ *hīsh-lā'ch*, etc.

For the same reason the Swiss pronounces *ich* as *i'ch*, and the Arabian מִשִּׁיחַ *mesī'ch*, though neither writes the supplied vowel. [Analogous to this is our use of a *furtive e* before *r* after long *ē*, *ĩ*, *ũ*, and the diphthong *ou*; e. g. *here* (sounded *hēr*), *fire* (*fīr*), *pure* (*pūr*), and *our* (*ōūr*).]

The *Pathach furtive* falls away when the word receives an accession at the end, e. g. רוּחַ *spirit*, רוּחִי *my spirit*, where the ח is made the beginning of the new syllable.

The LXX. write ε instead of *Pathach furtive*, as נַח Nōε.

Rem. 1. The guttural sometimes exerts an influence on the following vowel. But the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule, e. g. נָעַר *a youth* for נָעַר; פָּעַל *deed* for פָּעַל. The *A* sound is preferred only where it would be admissible without the influence of the guttural, as in the *Imp.* and *Fut.* of verbs, e. g. יִשְׁחַט, יִשְׁחַט. If, however, another vowel serves at all to characterise the form, it is retained, as יִקְחֵם *he fights*; וַיִּחַל and he waited, not וַיַּחַל.

2. *Seghol* is used instead of *Pathach* both before and under the guttural, but only in an initial syllable, as יִבְּשׁ *he binds*, תִּבְּלִי. Without the guttural these forms would have *Chireq*, in place of *Seghol*.

When, however, the syllable is sharpened by *Daghesh*, the more slender and sharp *Chireq* is retained even under gutturals, as הִלַּל, הִגִּה, הִטָּה; but when the character of the syllable is changed by the falling away of *Daghesh*, the *Seghol*, which is required by the guttural, returns, e. g. הִגִּיז const. state הִגִּיז *thought*; הִזִּין, הִזִּין *vision*.

3. Instead of simple *Sh'va vocal*, the gutturals take a composite *Sh'va* (§ 10, 2), e. g. אָקַטַל, עָמַד *to stand*, יִשְׁחָטוּ *they have slain*, יִשְׁחָטוּ *they will slay*. This is the most common use of the composite *Sh'vas*.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Sh'va*, § 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. שְׁלַחְתָּ, *thou hast sent*. But when the syllable stands before the tone, there is

usually a softening of the sound by giving to the guttural a slight vowel (one of the *composite Sh'vas*), which has the same sound as the full vowel preceding, as **יְהִשָּׁב** (also **יְהִשָּׁב**), **יְהִשֵּׁךְ** (also **יְהִשֵּׁךְ**), **יְהִיךְ** (also **יְהִיךְ**); this composite Sh'va is changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. **יְהִיךְ** **יְעָבְדוּ** *yō-ōbh'hdhū* (from **יְעָבְדוּ**), **יְהִיכְו** *yāhāph'khū* (from **יְהִיכְו**).

Rem. 1. *Simple Shēva* under the gutturals, the grammarians call *hard* (שׁוֹרָה), and the *composite Shēvas* in the same situation *soft* (שׁוֹלֵחַ). See more in the observations on verbs with gutturals (§§ 62–65).

2. Respecting the choice between the three composite Shevas it may be remarked, that—

- a) ח, ה, ע, at the beginning of words prefer  $\bar{—}$ , but שׁ  $\bar{—}$ , e. g. הָמוֹר *ass*, הָרַג *to kill*, אָמַר *to say*. But when a word receives an accession at the end, or loses the tone, שׁ also takes  $\bar{—}$ , as אָלַי *to*; אֵלַיְכֶם *to you*; אָכַל *to eat*; but אָכַל Gen. iii. 11. Comp. § 27, Rem. 5.
- b) In the middle of a word, the choice of a composite She'va is regulated by the vowel (and its class) which another word of the same form, *but without a guttural*, would take before the She'va; as *Pret. Hiph.* הָעִמִּיר (according to the form הַקָּטִיל), *Inf.* הָעִמִּיר (conformed to הַקָּטִיל), *Pret. Hoph.* הָעִמֶּר (conformed to הַקָּטִיל).

For some further vowel changes in connexion with gutturals, see § 27, Rem. 2.

5. The ׀, which the Hebrew uttered also as a guttural (§ 6, 2, 1), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.—

- a) The exclusion of Dagghesh forte; in which case the vowel before it is always lengthened, as בִּרְךָ *he has blessed* for בִּרְךָ; בָּרַךְ *to bless* for בִּרְךָ.
- b) The use of *Pathach*\* before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וִירָא *and he saw*, while for the full form יִרְאֶה is in use; וָיָסַר for וִיָסַר *and he turned back*, and for וַיָסַר *and he caused to turn back*.

Unfrequent exceptions to the principle given under letter *a* are מְרָה *mōr-rā*, Prov. xiv. 10; שְׁרֵה *shōr-rēkh*, Eze. xvi. 4, where ר is notwithstanding doubled (also in Arabic it admits of doubling, and the LXX. write שְׁרֵה Σάρρα). There are some other cases in which neither the doubling of the ר nor the lengthening of the vowel has taken place, as מְרֵה (מְרֵה) 2 Sam. xviii. 16.

## SECT. 23.

THE FEEBLENESS OF THE BREATHINGS 8 AND 7.

1. The **ſ**, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (it *quiesces*), whenever it stands without a vowel at

\* The preference of *r* for the vowel *a* is seen also in Greek, e. g. in the feminine of adjectives ending in *ρoς*, as *ἐχθρά* for *ἐχθρῆ* from *ἐχθρός*.—TR.

the end of a syllable. It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as מָצָא *he has found*, מָלָא *he was filled*, הִיא *she*, מָצָא *to find*, הוּא *he*; מְצָאָה, מְצָאָתָּ. This takes place after all vowels; but in this situation short vowels, with few exceptions, become long, as מָצָא for מְצָא, יִמְצָא for יִמְצָא.

2. On the contrary א generally retains its power as a consonant and guttural in all cases where it begins a word or syllable, as אָמַר *he has said*, מָאֲסוּ *they have rejected*, לֶאֱכַל *for to eat*. Yet even in this position it sometimes loses its consonant sound, when it follows a short vowel or a half vowel (*vocal Sheva*) in the middle of a word; for then the vowel *under* א is either shifted back so as to be united with the vowel *before* it into a long sound, as לֶאֱמַר for לָאֱמַר, יֶאֱצֵל for יָאֱצֵל, also יֶאֱכַל (with *â* changed to *ô*, § 9, 10, 2) for יָאֱכַל, or it wholly displaces it, as in בָּרָא for בָּרָא Neh. vi. 8, הָטְאִים (*chôtîm*) for הָטְאִים (*sinning*) 1 Sam. xiv. 33, מֵאֲתַי (*two hundred*) for מֵאֲתַי, רָאשִׁים (*heads*) for רָאשִׁים. Sometimes there is a still greater change in the word, as יִשְׁמְעָאֵל for יִשְׁמְעָאֵל, מְלֶאכָה (*business*) for מְלֶאכָה. Sometimes also the vowel before א remains short when it is *ā*, e. g. וְאֶרְנִי for וְאֶרְנִי, לְאֶרְנִי for לְאֶרְנִי, לְקָרְאָתָּ for לְקָרְאָתָּ.

Instead of א in such a case, there is often written one of the vowel letters ו and י, according to the nature of the sound, the former with *ô* and the latter with *é* and *î*; e. g. בָּאֵר for בָּאֵר (*cistern*), גִּימ (*buffalo*) for גִּימ, רִישׁוֹן (*the first*) for רִישׁוֹן Job viii. 8, comp. לֹא for לֹא (*not*) 1 Sam. ii. 16, כֶּתִיב (*he fills*) for כֶּתִיב Job viii. 21.

3 When א is thus quiescent, it is sometimes entirely dropped, e. g. יָצֵאתִי (*I went forth*) for יָצֵאתִי, מָלְתִּי (*I am full*) Job xxxii. 18, for מְלֶאכְתִּי, אָמַר (*I say*) constantly for אָמַר, מָלְאֵךְ Eze. xxviii. 16, for מְלֶאכְךָ, לְהַשְׁוֹת (*to lay waste*) 2 Kings xix. 25, for לְהַשְׁוֹת Is. xxxvii. 26.

Rem. 1. In Aramæan the א becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography א serves also to indicate the lengthened *â*; but in Hebrew the examples are very rare, in which it is strictly a vowel letter for the long *ā* sound, as קָאֵם Hos. x. 14 for the usual קָם *he stood up*, רָאשׁ *poor* Prov. x. 4, xiii. 23 for רָשׁ. Hebrew orthography generally omits, in this case, the vowel letter (§ 8, 3).

2. In Syriac א even at the beginning of words cannot be spoken with a half vowel (*vocal Sheva*), but then always receives a full vowel, usually *E*, as אֶכַּל in Syr. *ekhal*. Accordingly in Hebrew, also, instead of a *composite Sheva* it receives, in many words, the corresponding long vowel, as גִּזְרוֹן *girdle* for גִּזְרוֹן, אֶהֱלִים *tents* for אֶהֱלִים, אֶהֱלִים *stalls* for אֶהֱלִים.

3. We may call it an *Arabism*, or a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to a ו (not being part of the root), as הֵלְכוּא for הֵלְכוּ (*they go*) Josh. x. 24, אָבוּא (*they are willing*) Is. xxviii. 12. Similar are נָקִיא for נָקִי *pure*, לוּא for לוּ *if*, אָפּוּא for אָפוּ *then*. The case is different in הוּא and הִיא; see § 32, Rem. 6.

4. The ם is stronger and firmer than the ן, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;\* also at the end it may remain a consonant, and then it takes *Mappiq* (§ 14, 1). Yet at times the consonant sound of the ם at the end of a word is given up, and ם (without *Mappiq*, or with *Raphe* ם) then remains only as a representative of the final vowel, e. g. לָהּ (to her) Num. xxxii. 42, for לָהּ Job xxxi. 22; Ex. ix. 18. The ם at the beginning of a syllable preceded by vocal *Sh'va* often disappears and is omitted in writing, as לְבֹקֶר (in the morning) for לְהַבְקֶר, בְּאֶרֶץ (in the land) for בְּהַאֲרֶץ, contracted יוֹנָתָן. In these cases of contraction, the half vowel ם (ֿ) before ם is displaced by the full vowel under it. In other cases, however, the vowel under ם is displaced by the one before it, as בָּם (in them), from בָּהֶם; or both are blended into a diphthongal vowel, as סוֹסוֹ (also סוֹסָה) from סוֹסָהוּ, קָטָלוֹ from קָטָלוּהוּ.

According to this, the so-called *quiescent* ם at the end of a word stands, sometimes, in the place of the consonant ם. But usually it serves quite another purpose, viz., to represent final *ā*, as also *ō*, *ē* and *ä* (*Seghol*), e. g. אִשָּׁה, גִּלָּה, גִּלְהָ, גִּלְהָ. See § 7, 2, and § 8, 3.

Rem. In connexion with *ō* and *ē* it is occasionally changed for ן and ן (חָה=חָה, חָה=חָה Hos. vi. 9), and in all cases for ן according to later and Aramæan orthography, particularly in connexion with *ā*, e. g. שָׁנָא (sleep) Ps. cxxvii. 2, for שָׁנָה, שָׁנָה (to forget) Jer. xxiii. 39, for שָׁנָה, etc.

## SECT. 24.

### CHANGES OF THE FEEBLE LETTERS ן AND ן.

The ן [the sound of which is probably between our *w* and *v*] and the ן [our *y*] are as consonants so feeble and soft, approaching so near to the corresponding vowel sounds *u* and *i*, that they easily flow into these vowels in certain conditions. On this depend, according to the relations of sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflexions of words. This is especially important for the form and inflexion of the feeble stems, in which a radical ן or ן occurs (§ 69, etc., and 85, III.—VI.).

1. The cases where ן and ן lose their power as consonants and flow into vowel sounds, are principally only in the middle and end of words, their consonant sound

\* A very few examples are found in *proper names*, as שְׁמֵהָאֵל, שְׁמֵהָאֵל, which are compounded of two words, and in many MSS. are also written in two separate words. One other case, שְׁמֵהָאֵל Jer. xvi. 20, is also in the printed text divided by *Maqqeph*, in order to bring the *quiescent* ם at the end of a word.

being nearly always heard at the beginning.\* These cases are chiefly the following:—

- a) When ו or ' stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant sound. Thus הוֹשֵׁב *it is inhabited* for הוֹשֵׁב or הוֹשֵׁב; יִקְוֶה *he awakes* for יִקְוֶה; בִּיהוּדָה for בִּיהוּדָה; so also at the end of the word, e. g. יִשְׂרָאֵלִי *yīsrā'ēlî* (properly, *-liyy*, hence *fem. -liyya*), עָשׂוּ (*made*) Job xli. 25, for עָשׂוּ (comp. עֲשׂוּת 1 Sam. xxv. 18, *K'ethibh*). After homogeneous vowels, particularly pure *u* and *i*, ו and ' constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as שָׁלוֹ *quiet*, וֹ *May month*, גּוֹ *nation*, גָּלוּ *disclosed*. But with a preceding short *a* ו and ' mostly form a diphthongal *ô* and *ê*; see below, No. 2, *b*.
- b) When ו or ' is preceded by vocal Sh'va, and such syllables are formed as *q'vum*, *b'vo*. Hence בּוֹא *to come* for בּוֹא, קוֹם *to arise* for קוֹם. So also especially when ו and ' preceded by Sh'va come to stand at the end of a word; as יְהִי for יְהִי (from יְהִי), פְּרִי *fruit* for פְּרִי.
- c) Very seldom when the feeble letter has a full vowel both before and after it; as קוֹם *surgendo* for קוֹם, קוֹם for קוֹם. Comp. [*parvum* contr. *parum*], *mihi* contr. *mî*, *quum* contr. *cum*.

In Syriac, where these letters flow still more readily into vowel sounds, ' is sounded, even at the beginning of words, merely as *i*, not as *!* or *!* (like *e* for *!*); and so in the LXX. יְהוּדָה is written Ἰουδαί, יִצְחָק Ἰσαάκ. Hence may be explained the Syriac usage, examples of which occur also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple Sh'va, e. g. בְּיָתָרוֹ *as the superiority* for בְּיָתָרוֹ Eccles. ii. 13, וַיְהִי (in some editions) for וַיְהִי Job xxix. 21 *and they waited*.

2. When such a contraction has taken place, the vowel letter quiesces (see p. 22, note †) regularly in a *long* vowel. Respecting the *choice* of this vowel, the following rules may be laid down:—

- a) When the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel letter, it is retained and lengthened, as יָטֵב *he is good* for יָטֵב (analogous form יָקָטֵל); הוֹשֵׁב (*habitare factus est*) for הוֹשֵׁב.
- b) When a short *a* stands before ' and ו, there arise diphthongal *ê* and *ô* (according to § 7, 1); thus מַיְטִיב becomes מַיְטִיב *doing well*; הוֹשֵׁיב, הוֹשֵׁיב; עוֹלָה, עוֹלָה. †

\* An exception is ו for ו *and*, see § 26, 1, and § 104, 2, *b*.

† Instances in which no contraction takes place after a short *a* are, בְּיָמִינִים, *using the right hand*, 1 Chron. xii. 2; אֶסְכְּרֵם *I chastise them*, Hos. vii. 12; שְׁלוֹמִי *I am at ease*, Job iii. 26. At times both forms are found, as עוֹלָה and עוֹלָה *evil*; חַי *living*, construct state חַי. Analogous is the contraction of מָוֶת *death*, constr. מוֹת, עֵינַי *eye*, constr. עֵין.

- c) But when the vowel sign is heterogeneous, and at the same time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus יִרְשׁ becomes יִרְשׁ; קָוָם becomes קָמָם; qām; שָׁלוֹ and שָׁלוֹ become שָׁלָה and שָׁלָה.\*

An original ׀ at the end of words becomes—

- a) ׀ (for ׀ is never written at the end of a word), when the impure sound *ā* must be used; e. g. יִנְלָה for יִנְלָה (§ 75, 1); מִרְאָה form for מִרְאָה; שְׂדֵי field (poet.), common form שְׂדֵה.†  
 b) ׀, when the *ā* sound predominates, and is characteristic of the form; as גָּלָה, גָּלָה, גָּלָה for גָּלָה, גָּלָה, גָּלָה.

## SECT. 25.

### UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and irremovable, can be known, with certainty and completeness, only from the nature of the grammatical forms, and from a comparison with the Arabic, in which the vowel system appears purer and more original than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which, having arisen out of short vowels, readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications:—

1. The essentially long and therefore unchangeable vowels of the *second* and *third* class, viz., *ī*, *ū*, *ê*, *ô*, are mostly expressed among the consonants [or in the line] by their vowel letters, *ī* and *ê* by י, *ū* and *ô* by ו, with their appropriate vowel signs; thus יִ, יִ, ו, ו, as in מְשִׁיחַ anointed, הֵיכָל palace, גְּבוּל boundary, קוֹל voice. The defective mode of writing these vowels (§ 8, 4) is indeed frequently sufficient; e. g. מְשִׁחַ for מְשִׁיחַ, גְּבֹל for גְּבוּל, קוֹלוֹת voices for קוֹלוֹת; but this is merely a difference of orthography, by which nothing is essentially changed in the nature and quantity of such a vowel, and *î* in מְשִׁחַ is as necessarily long as that in מְשִׁיחַ.

The exception here is, when, on the contrary, now and then a merely rhythmically long vowel of these two classes is written *fully*, e. g. *ô* in יִקְטֹל for יִקְטֹל.

2. The essentially long and unchangeable *â* has in Hebrew, as a rule, no representative among the consonants, though in Arabic it has, viz., the *ʾ*, which occurs

\* The Arab writes in this case, etymologically, גָּלָה, but speaks *gala*. So the LXX. write סִינִי, *Σινᾱ*. But for שָׁלוֹ is written in Arabic شَلَا.

† When any addition is to be made to the ending ׀, it is written ׀, and sometimes also the original ׀ is restored. See § 93, 9, Rem.

here but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms (see § 84, Nos. 6, 13, 28).

Cases like  $\text{סָפָר}$  (§ 23, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by *Daghesh forte*, e. g.  $\text{גָּנֵב}$  *thief*; likewise in every closed syllable which is followed by another closed syllable, e. g.  $\text{מַלְבִּישׁ}$  *garment*,  $\text{אֶבְיוֹן}$  *poor*,  $\text{מִדְבָּר}$  *wilderness*.

4. Such are also the vowels after which a *Daghesh forte* has been omitted on account of a guttural, according to § 22, 1 (*forma dagessanda*), e. g.  $\text{הַרְיֵאל}$  for  $\text{הַרְיֵאל}$  *mountains of God*;  $\text{בָּרַךְ}$  for  $\text{בָּרַךְ}$  *he has been blessed*.

## SECT. 26.

### SYLLABLES AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

To obtain an adequate view of the laws, according to which the long and short vowels are chosen or exchanged one for another, a previous acquaintance is required with the *theory of syllabication*, on which that choice and exchange depend. The syllable may then be viewed with reference, partly to its commencement (its *initial* sound) as in No. 1, and partly to its close (its *final* sound) as in Nos. 2—7. The latter view is of chief importance.

1. With regard to the *commencement* of the syllable, it is to be observed, that every syllable must begin with a *consonant*; and there are no syllables in the language which begin with a vowel. The single exception is ו (and), in certain cases for ו, e. g. in  $\text{וּמִלְכָּה}$  (§ 104, 2, b).<sup>\*</sup> The word  $\text{אֶמֶר}$  is no exception, because the א has here the force of a light breathing.

2. With regard to the *close* of a syllable, it may end—

- a) With a vowel, and is then called an *open* or *simple* syllable, e. g. in  $\text{קָטַלְתָּ}$  the first and last are open. See No. 3.
- b) With a half vowel or vocal Sh'va, as *p<sup>e</sup>* in  $\text{פֵּרִי}$  *p<sup>e</sup>rī* (*fruit*), *ch<sup>a</sup>* in  $\text{חֲצִי}$  *ch<sup>a</sup>tsī* (*half*), *t<sup>e</sup>* in  $\text{קָטַלְוּ}$  *qā-t<sup>e</sup>-lū*. Such we call *half syllables*; see No. 4.
- c) With one consonant: a *closed* or *mixed* syllable, as the second in  $\text{קָטַל}$ ,  $\text{לָבַב}$ . See No. 5.

Here belongs also the *sharpened* syllable, as the first in  $\text{קָטַל}$  *qāt-tēl*. See No. 6.

<sup>\*</sup> It may be questioned whether ו in the above position be a real exception; for  $\text{וּמִלְכָּה}$  ought probably to be pronounced *uūmālēkh* (not *ūmālēkh*), the ו retaining its feeble consonant sound before the *Shureq*.—Tr.

d) With two consonants, as קִשְׁטָה qōshṭ, קִטְלָה; comp. § 10, 3. We shall now (in Nos. 3—7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long* vowel,\* whether they have the tone, as בָּךְ in thee, סֵבֶר book, קֹדֶשׁ sanctuary, or not, as קֶטֶל grape, יִרְאוּ they will fear. Usually there is a long vowel (*Qamets*, less frequently *Tsere*) in an open syllable before the tone (pretonic vowel), e. g. לָהֶם, יָכוֹם, קֶטֶל, לֵבָב.†

Short vowels in *open* syllables occur only in the following cases:—

- a) In dissyllabic words formed by means of a helping vowel (§ 28, 4) from monosyllables (*Segholates*), as קִטְלָה youth, בֵּית house, יָבֵב, from מִלָּךְ, נִעַר, בֵּיתָה, יָרַב. The reason is, that the final helping vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in יָבֵב, another form for יָבֵב (§ 75, Rem. 3, b), טָמֵא (in pause, § 29, 4).
- b) In certain forms of the *suffixes*, as קִטְלָה, יָבֵב (from יָבֵב).
- c) Before the so-called *He local*, which has not the tone (§ 90, 2), e. g. בְּרִמְלָה towards Carmel, מִן־בְּרָה towards the wilderness.

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it has at least the support of *Methegh*, viz.—

- d) In these connexions,  $\frac{\text{---}}{\text{---}} \frac{\text{---}}{\text{---}} \frac{\text{---}}{\text{---}}$ ,  $\frac{\text{---}}{\text{---}} \frac{\text{---}}{\text{---}} \frac{\text{---}}{\text{---}}$ ,  $\frac{\text{---}}{\text{---}} \frac{\text{---}}{\text{---}} \frac{\text{---}}{\text{---}}$ , as טַעֲמוֹ his taste, יַבִּיחַ he will bind, פְּעָלוֹ his deed, וְהִדְרִךְ and thy adorning.
- e) In some other forms, as יְחִיזְקִי yē-chē-zēqū (they are strong), פְּעָלְךָ pō-ēl'khā (thy deed), שְׁרָשִׁים shō-rāshīm (roots); comp. page 27 and § 28, 3.

The first syllable in הִתְחַרַּשׁ, and in similar forms, does not come under this, but under No. 6, below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half vowel* (or *vocal She'va*, § 10, 1, 2), and may be called *half syllables*. They are so short, and so unfit to stand by themselves, that they constantly lean on the stronger syllable that follows, e. g. לְחִי (cheek) l'chī, יִלְמְדוּ yil-m'dhū, חֲלִי (sickness) ch'li, פְּעָלוֹ pō-ēlō.

The modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows [thus they regard לְחִי as forming but one syllable l'chī, and

\* This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as *évére*, Arab. *qātālā*. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long, and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

† The Arabic has for this pretonic vowel constantly a short vowel; the Chaldee only a *vocal She'va*, לְהֵן to them, יָקִים, קֶטֶל, לֵבָב, which is the case also in Hebrew, when the tone is shifted forward (§ 27, 3, a). But this pretonic vowel must not be regarded as if it had been adopted, perhaps in place of *She'va*, on account of the tone on the following syllable; but it originally belongs to this place, and the circumstance of its standing before the tone-syllable only causes it to remain, whilst it is reduced to a *vocal She'va* upon the shifting forward of the tone.

not two *ℓ-chī*]. The half vowel is certainly not fit to serve as the final sound of a full syllable; and, according to the pronunciation handed down to us, this syllable with *Sheva* is obviously of a different sort from the open syllable with a full vowel (No. 3). But yet that half vowel is in general but a shortening of an original long vowel, which is commonly still to be found in Arabic; and even the Jewish grammarians, from whom the vowels and accents came, have assigned to the union of a consonant with a half vowel the value of a syllable, as appears from the use of *Methegh* (see § 16, 2, *b*).

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,\* as מַלְכָּה *queen*, הַיְשׁוּבוֹן *understanding*, הַחֲכָמָה *wisdom*; וַיָּסֹר *and he turned back*, וַיָּקָם *and he set up*, וַיָּקָם *and he stood up*.

When *with* the tone, they may have a long vowel as well as a short, e. g. חָכֵם *wise*, חָכֵם *he was wise*; yet of the short vowels only *Pathach* and *Seghol* have strength enough to stand in such a syllable having the tone.† Examples of long vowels in the final syllable, are דָּבָר, קָטַל, יָקַט; in the last but one, קָטַלְנָה, קָטַלְנָה. Examples of short vowels, קָטַל; אָתָם, שָׁכָם; in the penultima, קָטַלְתָּ, יָקַטְלֵנוּ.

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as אִמִּי *im-mī*, כִּלִּי *kūl-lī*. Like the other *closed* syllables, these have, when *without* the tone, *short* vowels, as in the examples just given; when *with* the tone, either *short*, as סָבוּ, הִנֵּנִי, or *long*, as שָׁמָּה, הִמָּה.

Sharpened syllables are wholly avoided at the end of words; see § 20, 3, letter *a*.

7. *Closed* syllables, ending with two consonants, occur only at the end of words, and have most naturally *short* vowels, as קָטַלְתָּ, וַיִּשָּׁב, yet sometimes also *Tsere*, as גִּרְדָּה, וַיִּבְרָךְ, and *Cholem*, as קִשְׁטָה. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping vowel (§ 28, 4).

\* There are some exceptions, when a word loses the tone through *Magqeph*, as כְּתִיב־הָרֶת (kethābh), Esth. iv. 8.

† See § 9, 2. Short *Chireq* (*i*) occurs only in the particles אֵם and אֶם, which, however, are mostly toneless, because followed by *Magqeph*.

SECT. 27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO QUANTITY.

The changes which the Hebrew language has undergone with respect to its sounds before arriving at the state in which we know it from the O. T. (see § 2, 3) have also affected its vowel system, so that, for the better comprehension of the vowel changes occurring in the O. T. language, it is of importance to trace back the corresponding states and relations of the language in that earlier period, and, at all events, to compare that which is retained in the Arabic. In general it is principally to be observed:

1. That, as it is at present, the language has often, in an open syllable, preserved only a semi-vowel (vocal *Sh'va*) where originally a full, short vowel stood; this is the case in the second syllable of the noun, and the first of the verb, before the tone, e. g. עֲגָלָה (ground form *ägälät*) waggon, צְדִיקָה (gr. form *tzädäkät*) righteousness, קָטָלִי (Arab. *qätälü*);

2. That originally short vowels have now, in the tone syllable, but in nouns also in open syllables, before the tone, passed over into tone-long vowels, *ä* into *ā*, *i* into *ē*, *u* into *ō* (see § 9, No. 1, 2. No. 7 and No. 10, 3). These, again, either return to their original shortness, when the tone is shifted or made lighter, or they become still more shortened, even to semi-vowels (vocal *Sh'vas*), at a greater distance from the tone, or are entirely dropped in consequence of a change in the relations of the syllables. E. g. מָטָר (Arab. *mätär*) rain, in construction with a following genitive (*status constructus*) מְטָר, pl. מְטָרוֹת, *constr.* מְטָרוֹת; עָקֵב (Arab. *äqib*) heel, pl. עֲקֵבִים, עֲקֵבִי; יָקָטַל (Arab. *yäktül*), pl. יִקְטְלוּ (Arab. *yäktülü*).

The vowels, with the changes of which we are chiefly concerned here, are all the short ones, and as many of the long as owe their length simply to the tone and rhythm, viz.—

The short vowels,

$\bar{\text{a}}$   
 $\begin{cases} \bar{\text{ä}}, \bar{\text{ē}} \\ \bar{\text{i}} \end{cases}$   
 $\begin{cases} \bar{\text{ō}} \text{ (Qamets-chatuph)} \\ \bar{\text{u}} \end{cases}$

To these add the half vowels or *Sh'vas*  
 $\text{;}, \text{;}, \text{;}, \text{;}$ , as the utmost shortenings.

The vowels lengthened by the influence of the tone,

$\bar{\text{ā}}$   
 $\begin{cases} \bar{\text{ē}} \\ \bar{\text{ē}} \end{cases}$   
 $\bar{\text{ō}}$

Let the student compare here again what was said in § 9, on the character and value of the several vowels; and in § 25, on the unchangeable vowels.

Agreeably to the scale of § 26, the following changes occur:—

1. A vowel become tone-long is changed into an original or kindred short, when a closed syllable loses the tone (§ 26, 5). Thus, when the tone is moved forwards, יָד hand, is יֵד, as יְדֵי־יְהוָה *hand of Jehovah*; בֶּן son, בְּנֵי־הָאָדָם *son of man*; כָּל whole, כָּל־הָעָם.

*the whole-of-the-people*; also when the tone is moved backwards, e. g. וְיָקָם, וְיָקָם; וְיָקָם, וְיָקָם. So also, when an open syllable with a long vowel becomes by inflexion a closed one, e. g. סֵפֶר *book*, סֵפֶר *my book*; קֹדֶשׁ *sanctuary*, קֹדֶשׁ *my sanctuary*. In these cases *Tsere* (ē) passes over into *Seghol* (ĕ) or *Chireq* (î), *Cholem* (ô) into *Qamets-chatuph* (ō). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbutz*, as אִם *mother*, אִמִּי *my mother*; חֹק *statute*, plur. חֻקִּים.

The short vowels ĭ and ŭ are more pure, and hence pass for shorter than ĕ and ô.

2. On the contrary, a short vowel is changed into a corresponding long one,—

- a) When a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as קָטַל, קָטַל *he has killed him*; סוֹסֵיתִי from סוֹסֵת.
- b) When a syllable, which should be sharpened by *Daghesh forte*, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, a).
- c) When it meets with a feeble letter (according to § 23, 1, 2; § 24, 2), as מָצָא for מָצָא *he has found*.
- d) When the syllable is in *pause*, i. e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the division of syllables, either pass over into a half vowel (vocal Sh'va), or may even be entirely *dropped*, so that only the syllable-divider (silent Sh'va) supplies their place; e. g. for the first case is שֵׁם (*name*) pl. שֵׁמוֹת become שְׁמִי (*my name*) and שְׁמוֹתָם (*their names*); for the second is בֵּרַכָּה (*blessing*) constr. בִּרְכַּת. Whether the full vowel remains, or is changed into a half vowel, or is altogether dropped (דָּם, דָּמִי; שֵׁם, שְׁמִי), and which of the two vowels disappears in two successive syllables, must be determined by the nature of the word; but in general it may be said, that in the inflexion of nouns the first vowel is mostly shortened in this manner, while the second, when it stands immediately before the tone-syllable (as a pretonic vowel), remains, as יָקָר (*dear*), fem. יָקָרָה, *y'qārā*; in the inflexion of verbs, the second, as יָקָר (*he is dear*), fem. יָקָרָה, *yāq'rā*. Thus we have a half vowel in place of—

- a) *Qamets* and *Tsere* in the first syllable (principally in the inflexion of nouns),

as דָּבָר *word, plur.* דְּבָרִים; גָּדוֹל *great, fem.* גְּדוּלָּה; לֵב *heart, plur.* לְבָבִי *my heart*; תָּשׁוּב *she will return, תְּשׁוּבָנָה \* they (fem.) will return.*

- b) The short or merely tone-long vowels *a, e, o*, in the last syllable, especially in the inflexion of verbs, e. g. קָטַל *fem.* קָטְלָה *qāt'lā*; קוּטַל *plur.* קוּטְלִים *qōt'līm*; יָקַטַל *yīqāt'lū*. The *Seghol* as a helping vowel is entirely rejected (becomes silent *Sh'va*), e. g. מָלַךְ (for מִלָּךְ), מִלְכִּי. If there be no shifting of the tone, the vowel will remain notwithstanding the lengthening of the word, as יָשׁוּב, יִשְׁוּבָה; פָּרַמַל, פָּרְמָלָה.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be shortened, so that the first becomes *ī* and the second becomes *Sh'va*. From דָּבָר we have in the *plur.* דְּבָרִים, and with a grave suffix [i. e. one that always has the tone] this becomes דְּבָרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ā* into *ī*, see especially in Rem. 3, below.

Some other vowel changes, chiefly also with respect to quantity, are exhibited in the following remarks:—

Rem. 1. The diphthongal *ī ō* (from *au*), as also the *ō* derived from the firm *ā* (§ 9, 10, 2), is longer than *ī ā*; and therefore, when the tone is moved forward, the former is often shortened into the latter: e. g. נָקוּם, נְקוּמוֹת, (see *Paradigm M. Niph.*); מְנוּחָה *flight, fem.* מְנוּחָה, with *suff.* מְנוּחָה; מְנוּחָה *sweet, fem.* מְנוּחָה. The *ī* stands sometimes even in a sharpened syllable, הוֹפָה Ps. cii. 5, חוֹפִי Eze. xx. 18. Nearly the same relation exists between *ē* and *ī*; see examples in § 75, 2.

N.B. On the contrary, *ī ā* is shortened into *ō*, which in the tone-syllable appears as a tone-long *ō* (*Cholem*), but on the removal of the tone it becomes again *ō* (*Qamets-chatuph*), as יָקוּם (*he will rise*), יָקֻם (jussive: *let him rise*), יָקָם (*and he rose up*), see *Parad. M. Kal.* So also *ī* becomes a tone-long *Tsere* (*ē*), and in the absence of the tone, *Seghol* (*ē*), as יָקִים (*he will set up*), יָקֻם (*let him set up*), יָקָם (*and he set up*); see *Parad. M. Hiphil*.

2. From a *Pathach* (*ā*) in a closed syllable, there arises a *Seghol* (*ē*), through a further shortening or rather weakening of the sound. This happens—

- a) Sometimes when the tone hastens on to the following syllable, as יָדְךָ *your hand* for יָדְךָ, אֲדִיָּךְ (*prop. n.*) for אֲדִיָּךְ; especially when a *Daghesh forte* is omitted in a letter which would regularly close a sharpened syllable, as אֲבָלְךָ Ex. xxxiii. 3, for אֲבָלְךָ *I destroy thee*, יְחַזְּקֶנָּה Ezeziel for יְחַזְּקֶנָּה *whom God strengthens*.

- b) This is more regularly the case, when *Daghesh forte* is omitted in a guttural that has a *Qamets* under it. Thus always חָ- for חָ- (חָ-) e. g. אֶחָיו *his brothers* for אֶחָיו, from אֶחָיו *the vision*; בָּהִישׁ *false* for בָּהִישׁ, and so always with ה. With ה and ע the *Seghol* is used only where a greater shortening is required on account of the distance of the tone; hence, הָהָרִים for הָהָרִים *the mountains*, but הָהָר *the mountain*; הָעֵוֹן *the misdeed*, but הָעָם *the people*. Before א and ר, where a short sharpened vowel cannot so easily stand (§ 22, 1), *Qamets* is almost constantly used, as הָאֲבוֹת *the fathers*, הָרָקִיעַ *the firmament*. Comp. also the interrogative הָ (הָ, הָ) § 100, 4.

\* The vowel, which here disappears on the shifting of the tone forward, is the so-called *pretonic vowel* in an open syllable, concerning which see in § 9, 1, 2, and § 26, 3.

c) In syllables properly ending with two consonants, e. g. בָּלֵב (also in Arabic pronounced *kālb*), for which we get, first, בָּלֵב, and then with a *helping Seghol* (§ 28, 4) בָּלֵבִי; בָּלֵבִי (jussive in *Hiphil* from בָּלֵב), then בָּלֵבִי, and finally בָּלֵבִי.\*

3. In a closed (and sharpened) syllable, which loses the tone, *ā* is at times attenuated into *ī*, e. g., בָּרַךְּ *your blood* for בָּרַךְּ; בָּרַךְּ *his measure* for בָּרַךְּ; בָּרַךְּ *I have begotten*, בָּרַךְּ *I have begotten thee*.† Comp. above, בָּרַךְּ.

4. The *Seghol* arises, besides the cases given above, in Rem. 1 and 2, also—

a) From the weakening of *ā* (*Qamets*) at the end of a word (comp. *Roma*, French *Rome*; Arab. *ḥalīfah* read *khalīfah*), as בָּרַךְ and בָּרַךְ *what?* (§ 37, 1). See similar examples in Ps. xx. 4; Is. lix. 5; Zech. ix. 5.

b) Even from the weakening of *u*, as אַתָּם (*you*) from the original *attum* (Arab. *antum*), see § 32, Rem. 5 and 7; לָהֶם (*to them*) from the original *lahum*. Comp. § 8, Third Class of Vowels, p. 21.

5. Among the half vowels, (ִ) is shorter and lighter than (ֵ), and the group (ִ) than (ֵ), e. g. אֶדֹם *Edom*, אֶדְמוּתִי *Edomite*; אֶמֶת *truth*, אֶמֶתוֹ *his truth*; נֶעְלָם *hidden*, plur. נֶעְלָמִים; הֶעֱבִירָהּ; הֶעֱבִירָהּ.

## SECT. 28.

### RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half syllable (§ 26, 4), i. e. with a consonant which has a half vowel (vocal *Sh'va*), and there comes another half syllable before it, then this latter receives, instead of the *Sh'va*, an ordinary short vowel, which is regularly *ī* (*Chireq*), but with gutturals *ā* (*Pathach*; e. g. נָפַל (*to fall*) *n'phōl*, with the preposition בְּ, not בְּנָפַל *b'n'phōl*, but בְּנָפַל *bīn'phōl*; so also כִּנְפֹל *kīn'phol* for בְּנָפַל; לְפָרִי *for fruit* for לְפָרִי; בִּיהֶמְדָּה (*whence בִּיהֶמְדָּה according to § 24, 1*) for בְּיֶהְדָּה; הַמְעַט (*num parum est?*) *hām'at* for הֶמְעַט *h'm'at*. At times another division of syllables takes place, so that the second consonant gives up its half vowel and forms a closed syllable with the first, as לִנְפֹל *līn-pōl* Num. xiv. 3. בְּזֹכֶר Jer. xvii. 2.

A similar process occurs in the body of a word, as רִשְׁפֵּה *rīsh'phé* and רִשְׁפֵּה *rīshpé*, אִשְׁשִׁי from אִשְׁשִׁי; yet here the initial vowel comes immediately from a full vowel, and is more like *ī* in רִשְׁפֵּה (§ 27, 3).

In Syriac, the usual vowel here is *ā* (*ē*), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has always a firm short vowel for the vocal *Sh'va*.

2. When the second of the two consonants is a guttural with *composite Sh'va*, then the first takes, instead of simple *Sh'va*, the short vowel with which the other is compounded, so that we obtain the groups  $\overline{\text{ִ}}$ ,  $\overline{\text{ֵ}}$ ,  $\overline{\text{ֶ}}$ , e. g. כְּאִשֶּׁר *how*,

\* So the LXX. also express מִלְכֵי־בָּרַךְ by Μεληχισεδέκ.

† Analogous to this attenuating of *ā* into *ī*, is the Latin *tango*, *attingo*; *laxus*, *prolixus*; and to that of *ā* into *ē*, (in Rem. 2) the Latin *carpo*, *decerpo*; *spargō*, *conspergo*.

לָעֲבֹד *to serve*, לֵאכֹל *to eat*, בְּחָלִי *in sickness*, for פָּאָשֶׁר, לָעֲבֹד, לֵאכֹל, בְּחָלִי. The new vowel in such cases has *Methegh*, according to § 16, 2, *a*.

3. When the first *Sh'va* is composite, and comes to stand after an open syllable with a short vowel, then it is changed into the short vowel with which it is compounded, e. g. יַעֲמְדוּ *yāām'dhū* for יֵעֲמְדוּ *they will stand*, נִהְפְּכוּ *nēhēph'khū* for נִהְפְּכוּ *they have turned themselves*, פֹּעֵל פְּעֹלָה *pōōl'khā* (*thy work*). Comp. § 26, 3, *e*.

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, ט, ק, or an aspirate with its hard sound (*tenuis*), viz., ב, ד, כ, \*ת, e. g. יִשָּׁבֶה *let him turn aside*, וַיִּשְׁק *and he caused to drink*, קָטַלְתָּ *thou (fem.) hast killed*, וַיִּבֶךְ *and he wept*, יִרְדּוּ *let him rule*, וַיִּשָּׁב *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping vowel*, which is mostly *Seghol*, but *Pathach* under gutturals,† and *Chireq* after י, e. g. וַיִּגַּל *and he revealed* for וַיְגַל; קֹדֶשׁ *sanctuary* for קִדְשׁ; נָחַל *stream* for נַחַל; שְׁלַחְתָּ ‡ for שְׁלַחְתָּ *thou hast sent*; בֵּית *house* for בִּית. Compare German *Magd* and the old form *Māged*. These helping vowels have not the tone, and they are dropped whenever the word increases at the end, as בֵּיתָה *to the house*.

These helping vowels have inappropriately been called *furtive*, a term which should be restricted to the *Pathach* sounded before a final guttural, according to § 22, 2, *b*.

5. Full vowels rise out of half vowels also by reason of the *Pause*; see § 29, 4.

## SECT. 29.

### THE TONE; CHANGES OF THE TONE; THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָמַל; דָּבָר; דְּבָרוֹ; קָטַלְתָּם (the last two examples have

\* There is no instance of a similar use of נ and ד, which would in that case likewise require Daghesh. The use of תּ in Prov. xxx. 6 (shortened from תּוֹסֵף) is the only exception; and in some MSS. the תּ has Daghesh.

† With the exception, however, of א, as פָּרָא *wild ass*, נֶשֶׁא *fresh grass*. On account of the feeble sound of the א, the helping vowel may also be omitted, as חֲטָא *sin*, נַיִן *valley*.

‡ In this form (§ 65, 2) *Daghesh lene* remains in the final *Tav*, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pathach* has a very short sound, and at the same time to suggest שְׁלַחְתָּ as the original form. (Accordingly לָקַחְתָּ *thou hast taken* is distinguished also in pronunciation from לָקַחְתָּ *ad sumendum*.) The false epithet *furtive* given to this helping vowel, in connexion with the notion that such a vowel must be sounded before the consonant, caused the decided mistake, which long had its defenders, viz., that שְׁלַחְתָּ should be read *shalācht*; although such words as שָׁחַת, נָחַל were always correctly sounded *shāchāth*, *nāchāl* not *nauchl*. Quite analogous is יִחַד *yichād* (from יָחַד, see § 75, Rem. 3, *d*).

it even on additions to the root); less frequently on the penultima, as in מִלְלָה, קִטְלָה *night*, קִטְלָה.

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*voces penacutæ*); for the sake, however, of calling attention to these words, they are chiefly marked in this book with ־, as a sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syrians accent mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵאשִׁית בְּרָא *bréshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables, according to the length of the addition, as דָּבָר *word*, דְּבָרִים *words*, דְּבָרֶיךָ *your words*; קֹדֶשׁ *sanctuary*, קֳדָשִׁים *sanctuaries*; קִטְלָהּ, קִטְלָתָהּ. For the consequent shortening of the vowels, see § 27, 1, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 5, b.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*)—

- a) When the syllable וֹ ( § 49, 2) is prefixed, as יֹאמַר *he will say*, וַיֹּאמַר *and he said*; יֵלֶךְ *he will go*, וַיֵּלֶךְ *and he went*; יָקֻם *let him rise*, וַיָּקֻם *and he rose*.
- b) When a monosyllabic word, or one with the tone on the penultima follows, in order to avoid the meeting of two tone-syllables;\* e. g. בּוֹ אֲוִלָּד *I was born in it* Job iii. 3, for בּוֹ אֲוִלָּד; הוֹלֵם פָּעַם *beating the anvil* Is. xli. 7, for הוֹלֵם פָּעַם Gen. i. 5; iii. 19; iv. 17; Job xxii. 28; Ps. xxi. 2.
- c) In *pause*. See No. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz., by writing the words with *Maqqeph* between them, in which case the first wholly loses the tone, as וַיִּקְרָא וַיֵּלֶךְ. The mode given above (*letter b*) is adopted whenever the penultima is an open syllable with a long vowel. Compare § 47, Rem. 1, § 51, Rem. 3, § 52, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-

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\* Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly from the application of *Methegh*.

syllable of the word which closes a period or member of a period, where one of the great *distinctive accents* stands, as הַמִּים, הָאָרֶץ. The changes are as follows:—

- a) When the syllable in *pause* has a short vowel, it becomes long; as קָטַל, קָטַל; מִים, מִים; קָטַלְתָּ, קָטַלְתָּ; קָשָׁר (conspiracy), קָשָׁר 2 Ki. xi. 14; אָרֶץ, אָרֶץ Jer. xxii. 29.
- b) When a final tone-syllable is preceded by a half syllable (as קָטַלְתָּ, see § 26, 4), the vocal Sh<sup>va</sup> of the latter gives place to a full vowel; a more fitting position is thus secured for the tone, which is moved from the last syllable to the new penultima; e. g. קָטַלְתָּ, קָטַלְתָּ; מָלְאָה, מָלְאָה; יִקְטְלוּ, יִקְטְלוּ. The vowel selected is always that which had been dropped from the same syllable, in consequence of the lengthening of the word.\* Moreover, vocal Sh<sup>va</sup> in pause becomes Seghol, as לְחִי, לְחִי; and a Chateph gives place to the analogous long vowel, as אֲנִי I, אֲנִי; חֲלִי, חֲלִי sickness.
- c) This tendency to place the tone on the *penultima* in *pause* shows itself, moreover, in several words which then regularly retract the tone, as אֲנֹכִי I, אֲנֹכִי; אַתָּה thou, אַתָּה; עַתָּה now, עַתָּה; and in single cases, like בָּלוּ Ps. xxxvii. 20, for בָּלוּ, and also לָעוּ Job vi. 3, for לָעוּ, from לָעָה.

The rule given under letter *a* relates mainly to *Pathach* and *Seghol*. Seghol is, however, strong enough to be retained in *pause*, as מִלֵּךְ, and specially when the syllable closes with *Daghesh forte*, as, יִקְטַלְנוּ.

Pathach is sometimes adopted in place of Seghol, as וַיֵּלֶךְ, in pause וַיֵּלֶךְ; אֶל-יִתְּלֶן lodge not, in pause אֶל-יִתְּלֶן Judg. xix. 20. Pathach even takes the place of Tsere in *pause*; e. g. הֵשִׁב bring back, for הֵשִׁב, Is. xlii. 22, although more usually Tsere remains; and, on the other hand, Pathach occurs also even when the word is not in *pause*; e. g. תִּרְרַר for תִּרְרַר Ecc. iii. 48.

Several other changes occasioned by the *pause* will be noticed farther on, when treating upon the Forms and Inflexions.

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\* Such a pausal syllable is sometimes strengthened further by doubling the following consonant, § 20, 2, c.

## PART SECOND.

### FORMS AND INFLEXIONS, OR THE PARTS OF SPEECH.

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#### SECT. 30.

##### THE STEM-WORDS AND ROOTS (BILITERALS, TRILITERALS, QUADRILITERALS).

1. THE stem-words of the Hebrew and of the other Shemitic languages have this peculiarity, that by far the most of them consist of *three consonants*, on which the meaning essentially depends, while its various modifications are expressed by changes in the vowels, e. g. אָרַם *he was red*, אָרֵם *red*, אָדָם *man* (prop. *red one*). Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as מָלַךְ *he has reigned*, מֶלֶךְ *king*. Yet it is customary and of practical utility for the beginner to consider the *third person singular of the Preterite*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it, e. g. צָדִיק *he was righteous*, צִדְקָה *righteousness*, צַדִּיק *righteous*, etc. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as סָקַל *to stone*, נָהַק *to bray*; and occasionally the noun is found without the corresponding verb, e. g. נָגַב *south*, תִּשְׁעָה *nine*. Yet it must be supposed that the language, as spoken, often had the forms now wanting; most of them being actually found in the cognate dialects.

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the Preterite, the *root*, שְׁרִיט, for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile letters* (viz. א, ב, ה, ו, י, כ, ל, מ, נ, ש, ת, forming the mnemonic expression אֵתָן מִיָּסָה וְכָלֵב *Ethan, Moses, and Culeb*), which are added in the derivation and inflexion of words. We, however, employ the term *root* in a different sense, as explained here, in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems for both the verbs and the nouns are developed, as, in the

vegetable kingdom (from which the figurative expression is taken), the stems grow out of the concealed root. Thus for example—

Root: מלך *to reign.*

Verb-stem: מלך *he has reigned.*      Noun-stem: מלך *king.*

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3rd pers. sing. Pret.] as the stem-word.

3. These triliteral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a ו, which is uttered as a vowel (§ 24, 2, c), and thus reduces the form to one syllable, e. g. קום for קום.

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Shemitic languages, that it is to be regarded as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and commonest ideas, as אב *father*, אם *mother*, אח *brother*, come under this law; thus, we have אמי *my mother*, as if derived from אמם. Yet, on the other hand, stems with three consonants (*triliteral roots*) may be reduced to two consonants, which, with a vowel uttered between, form a sort of *root-syllable*, from which again several triliteral stems with the same meaning have sprung up. Such root-syllables are called *primary* or *biliteral roots*. They are very easily distinguished when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems דבק, דון, דבא, דבה have all the meaning of *to beat* and *to beat in pieces*, and the two stronger letters דך *dakh* [comp. Eng. *thwack*] constitute the monosyllabic root. The third stem-consonant may also be strong. To such a monosyllabic root there often belongs a whole series of triliteral stems, which have two radical letters and the fundamental idea in common.

Only a few examples of this sort here:—

From the root קץ, which imitates the sound of *hewing*, are derived immediately קצץ, קצה *to cut off*; then קצב, קצע, קצר, with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge* (hence קצין Arab. *Kadi*, a judge). Related to this is the syllable קט, קם, from which is derived קטם *to cut into*; קטב *to sharpen*; קטף *to pare*. With a lingual instead of the sibilant קט, קר; hence קרב *to cut down*, *to destroy*; קטל *to cut down*, *to kill*; קטן *to cut off*, *to shorten*; קטר *to tear off*, *to pluck off*; קדר *to cut asunder*, *to split*. A softer form of this radical syllable is כם; hence כסם *to cut off*, *to shear off*; נכס Syr. *to sacrifice*, *to slay for sacrifice*. Still softer are נז and נר; hence נזן *to mow*, *to shear*; נזה *to hew stones*; נזע, נזם, נזר *to hew off*, *to cut off*, *to eat off*, *to graze*; and so נזר *to cut*, נזע, *to cut off*, *to split*. With the change of the palatal for the guttural sound קצב, קטב *to hew stones and wood*, קצין, קצה *to split*, *divide*, קין arrow (σχιζα), קדר *to sharpen*, קין arrow, lightning, also קזה *to see* (Lat. *cernere*, Germ. *unterscheiden*) and many others.

The syllable **הם** expresses the *humming* sound made with the mouth closed (*μύω*); hence **הָמָה**, **נָהַם** (**נָאֵם**), Arab. **המהם**, to *hum*, to *buzz*. To these add **בהם** to *be dumb*; **רהם** to *become mute*, to *be astonished*.

The root-syllable **רע**, of which both letters have a tremulous sound, means to *tremble*, in the stem-words **רָעַר**, **רָעַל**, **רָעַם**, **רָעַשׁ**: then it is expressive of what causes tremulous motion or agitation, as thunder (**רעם**), the act of *shattering*, of *breaking in pieces* (**רעע**, **רעין**).

Compare with these the root-syllable **נב** with the idea of *elevation*, *curving upward* (*gibbous*), **נב** to *break*, **לע**, **לח**, to *lick*, to *sup*, under the articles **נָכַב**, **פָּרַר**, **לִוַע**, in Gesenius's *Hebrew Lexicon*.

From a further consideration of this subject, we may draw the following observations:—

- a) These roots are *mere abstractions* from stems in actual use, and are themselves *not* in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a form, that they exhibit only the elements of the root itself, as **הם** *perfectus fuit*, **לח** *light*.
- b) Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock (§ 1, 4); e. g. **תָּפַף** [comp. Eng. *tap*], **τύπτω** (*τύπω*), **רָפָא** *ῥάπτω* (*ῥάφω*), **פָּלַף** [comp. Eng. *club*], **κολάπτω**.
- c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the *oldest*, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations; e. g. **נָרַח** and **נָלַח** to *be smooth*, to *be shorn*, to *be bald*; and even **נָלָה** to *be bare*. Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as **נָלַל** to *roll* (spoken of a ball, of the rolling of waves), but **נָרַר** more for a rough sound, as made in the act of *scraping* = *σαίρω*, *σίρω*, *verro*: **חָצַב** to *cut stones* or *wood*, requires a stronger sound than **נָלַל** to *cut grass*, to *mow*.
- d) It appears also that those consonants, which *resemble* each other in strength or feebleness, are commonly associated in the formation of root-syllables, as **קִין**, **בִּם**, **גִּר**, **גִּן** (never **כִּין**, **גִּין**, **גִּים**, **קִין**); **פִּין** (seldom **בִּין**, **פִּין**); **קִט**, **גִּר** (not **גִּט**). Scarcely ever are the first two radicals the same (**דָּרָה**) or very similar (**אָהָל**). On the contrary, the last two are very often the same (§ 67).\*
- e) The tendency to substitute smooth for harsh sounds (see letter c) is sometimes so great, that *l, n, r*, especially when used as middle stem-letters, are even softened to vowels, as **דָּרַשׁ**, **דָּרַשׁ** to *tread down*, to *thresh*; **אָצַץ**, **אָץ** (comp. **אָנִים**), to *press*, and many others. Comp. *salvare*, French *sauver*; *calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud*; *falsus*, *falso*, in Calabria *fauzu*, French *faux*; and the pronunciation of the English words *talk*, *walk*. Comp. § 19, 5, Rem.
- f) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. **הָנִיךְ**, **הָנִיךְ**, **הָנִיךְ**, to *be narrow*, to *afflict*, **ἀγχο**, *ango* [anguish, Welsh *yngh*, *angau*]; **דָּרַר** to *tread* [comp. *track*]; **פָּרַם**, **βρέμω**, *fremo*, [Welsh *brefu*, Ger. *brummen*], to *make a humming sound* (to *buzz*, hence to *spin*), etc.

A fuller development of this active change among the elements of the language is to be sought for in the *Lexicon*.

3. To a secondary process or later epoch of the language belong stem-words of *four*, and, in the case of nouns, even of *five*, consonants. These are, however,

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\* Letters which are not found associated as radicals are called *incompatible*. They are chiefly such as too strongly resemble each other, as **קִין**, **גִּין**, **בִּין**, **פִּין**. Some letters, however, have been falsely considered *incompatible*, as **ל**, **ר**, which are often found associated, e. g. in **נָלַל** and **נָרַר**, from the harsher forms **נָרַר**, **נָרַר**. Comp. *γραπτός* along with *γράφειν*, *ἀκτῶ* along with *ἄγδοος*, and much that is analogous in Sanskrit.

comparatively far less frequent in Hebrew than in its sister dialects.\* This enlargement of the form is effected in two ways: a) by adding a fourth stem-letter; b) by combining into one word two trilateral stems, by which process even *quingueliterals* are formed. Such enlarged forms as arise from the mere repetition of some of the three stem-letters, as קָטַל, קָטַלְטַל; סָבַב, סָבַבְסָב, are not regarded as quadrilateral, but as variations in conjugation (§ 55). So likewise the few words which are formed by prefixing שׁ, as שֶׁלֶהֶב *flame*, from לָהֵב, Aram. conj. *Shaphel* שֶׁלֶהֶב.

Rem. on a). Some forms are made by the *insertion* particularly of *l* and *r* between the first and second radicals; as כָּסַם, כָּסַם לְכָסַם *to shear off, to eat off*; שֶׁבֶט = שֶׁבֶטֶט *sceptre*; זָעַף *to glow*, זָעַף זָעַף *hot wind* (the first form with ר frequent in Syr.). This mode of formation is analogous with *Piël*, and in Aramæan the two forms exist together, as עָגַל, עָרְגַל. In Latin there is a corresponding enlargement of the stem; as *findo, scindo, tundo, jungo* (in Sanskr., Class VII.), from *fid, scid* (σκαδᾶω,) *tud, jug*. Additions are also made at the end, principally of *l* and *n*; as זָרְזָן *an axe*, from זָרַז *to cut* (comp. *graze*); פָּרְקַל *an orchard*, from פָּרַם; גִּבְיַע *flower-cup*, from גָּבַיַע *cup*; from תָּרַנַּן *to tremble*, תָּרַנַּן *to hop* (the termination *el* has perhaps a diminutive force, as it has in many languages).

Rem. on b). In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as צִפְרִידָע *a frog*, perhaps prop. *marsh-hopper*, from צָפַר *to hop*, and Arab. رِئَاع *a marsh*. שְׁלֵאֵן *tranquil*, from שָׁלַח *to be quiet*, and נִשְׁאֵן *to be at rest*; or a feeble letter is cast away, as עֲטִילָה *a bat*, from עָטַל *dark* and טָף *flying*. Still bolder changes are sometimes made in the amalgamation of words, as פִּלְמִנִי (ὁ δῆμις) Dan. viii. 13, from אֶלְמִנִי.

It should be remarked that *quadrilaterals* may be shortened again into *triliterals*; e. g. from חֲרָזַל (*hop*, see above), חָנַל with the same signification; hence חֲנִלָּה *a partridge* (from its hopping, limping gait); שֶׁרֶשֶׁף *a chain* for שֶׁרֶשֶׁפֶה, from שָׁרַף, שֶׁרֶשֶׁף.

4. To an earlier stage of the language, on the contrary, belong the *pronouns* (§ 32, foll.), and some particles, especially *interjections* (§ 105, 1), which, as an ancient and crude formation, have not attained to the model of the trilateral stems, and follow peculiar and freer laws of inflexion.† Most of the particles, however, are either derived from nouns or resemble them in inflexion, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See § 99, etc.)

\* Especially in Æthiopic, where these forms are very frequent; see Hupfeld's *Exercitatt. Æthiop.* pp. 24 foll.

† Comp. Hupfeld's *System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelbildung*, in der *Zeitschrift für die Kunde des Morgenlandes*, Bd. II. S. 124 ff. 427 ff

## SECT. 31.

## GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflexion, are effected in two ways: *a*) by changes in the stem itself, particularly in its vowels; *b*) by the addition of formative syllables. A third method, viz., the use of several separate words in place of inflexion (as in expressing the comparative degree and several relations of case), belongs rather to the syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, viz., by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as well as the Shemitic, had early recourse also to the first mode, viz., internal modification of the stem, and in the period of their youthful vigour developed a strong tendency to follow this process; but in their later periods this tendency continually diminished in force, so that it became necessary to use syntactical circumlocution. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches (called the *Romance language*). The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification, in Sanskrit and Greek. The Chinese is almost entirely destitute of any grammatical structure, and supplies its place by syntactical methods.

2. Both methods of formation and inflexion are found in Hebrew. That which is effected by vowel changes exhibits considerable variety (קטל, קטל, קטל, קטל, קטל). We have an example of the other method in הִתְקַטַּל, and of both in the same word in הִתְקַטַּל. Inflexion by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover, it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only slight traces [§ 90].

# CHAPTER I.

## THE PRONOUN.

### SECT. 32.

#### THE PERSONAL OR SEPARATE PRONOUN.

1. THE personal pronoun (as well as the pronouns generally) is among the oldest and simplest elements of the language (§ 30, 4). On this account, and because it lies at the foundation of the flexion of the verb (§§ 44, 47), it properly claims our first attention.

2. The separate and primary forms of this pronoun, and as such expressing the nominative, are the following:—

<i>Singular.</i>		<i>Plural.</i>	
1. <i>comm.</i> אֲנִי, in pause אֲנִי; } <i>I.</i>		1. <i>comm.</i> אֲנֵינוּ, (נִהְנוּ), (אֲנִי) <i>we.</i>	
אֲנִי, in pause אֲנִי			
2. { <i>m.</i> אַתָּה (אַתָּה), in pause אַתָּה } <i>thou.</i>		2. { <i>m.</i> אַתֶּם	} <i>ye.</i>
{ <i>f.</i> אַתָּה (אַתָּה) prop. אַתָּה }		{ <i>f.</i> אַתֶּנּוּ, אַתֶּנָּה	
3. { <i>m.</i> הוּא	<i>he.</i>	3. { <i>m.</i> הֵם, הֵמָּה	} <i>they.</i>
{ <i>f.</i> הִיא	<i>she.</i>	{ <i>f.</i> הֵן, הֵנָּה	

The forms included in parentheses seldom occur. A complete view of these pronouns, with their abbreviated forms (*suffixes*), is given at the end of § 33.

#### REMARKS.

##### I. *First Person.*

1. The form אֲנִי is nearly as frequent in the Old Testament as אֲנִי. The former is found in the Phœnician, but in no other of the kindred dialects;\* from the latter are formed the *suffixes* (§ 33). In the Talmud, אֲנִי is very seldom used, and אֲנִי is prevalent.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is irregular and arbitrary. The plural אֲנֵינוּ is manifestly formed from אֲנִי (with the exchange of נ for ה) by the

\* In Phœnician it is written אֲנִי, without the ending נִי, and spoken somewhat like *anekh* (Plauti *Pœnulus*, V. 2, 35, Gesenii *Mon. Phœnicia*, pp. 376, 437). A trace of this form is found in the Æthiopic *qatalku* (*I have killed*). In ancient Egyptian, ANK (pronounced *anok*).

addition of  $\text{אָנִי}$ . The form  $\text{אָנִי}$ , from which the suffixes are derived, occurs only in Jer. xlii. 6 (*Kethibh*). The form  $\text{אָנִי}$  is found only six times; e. g. Gen. xlii. 11; Numb. xxxii. 32. (In the Talmud  $\text{אָנִי}$  alone appears.)

3. The first person alone is of the *common gender*, because one that is present speaking needs not the distinction of gender as does the second person addressed (in Greek, Latin, and German, the distinction is omitted here also), and, much more, the third person spoken of.

## II. Second Person.

4. The forms  $\text{אַתָּה}$ ,  $\text{אַתָּ}$ ,  $\text{אַתָּם}$ ,  $\text{אַתֶּם}$ , are contracted from  $\text{אַתָּה־אַתָּה}$ , etc., and the kindred dialects have still the *n* before the  $\text{א}$ , Arab. *anta*, f. *anti* thou, plur. *antum*, f. *antuma* ye. The essential syllable is  $\text{אַתָּ}$  *tā*, and on it the meaning *thou* depends (see § 44, 1); the *an* prefixed is demonstrative, and gives more support to the form.  $\text{אַתָּ}$  without  $\text{א}$  occurs only five times, e. g. Ps. vi. 4, and each time as *Kethibh* with the *Qeri*,  $\text{אַתָּה}$ . As the vowels of the text belong to the *Qeri* (§ 17), the reading of the *Kethibh* may have been  $\text{אַתָּ}$ , as an abbreviation from  $\text{אַתָּה}$ ; comp. Num. xi. 15; Deut. v. 24.

The feminine form was originally pronounced  $\text{אַתָּי}$  (with the feminine designation  $\text{יִי}$ , probably from  $\text{שִׁי}$  *she*, properly *thou she*; compare  $\text{שִׁי־תָּי}$  § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflexion of the verb are derived from it (see § 44, Rem. 4, § 59, 1). The final *i* sound, however, was gradually given up (in Syriac also it was at length only written, not pronounced), and the *y* therefore dropped, so that the Jewish critics, even in the above-mentioned passages, place in the *Qeri*  $\text{אַתָּ}$ , the *Sheva* of which stands in the punctuation of the text (§ 17). The same final *y* appears, moreover, in the unfrequent forms of the suffix,  $\text{יִי־}$ ,  $\text{יִי־}$  (§ 58).

5. The plurals  $\text{אַתָּם}$ ,  $\text{אַתֶּם}$ , are blunted forms (comp. § 27, Rem. 4, *b*) of  $\text{אַתָּמִם}$  (Arab. *antum*, Chal.  $\text{אַתָּמִי}$ , a form which lies at the foundation of some verbal inflexions, § 59, 1), and  $\text{אַתָּמִי}$  or  $\text{אַתָּי}$ , the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person.  $\text{אַתָּמִי}$  is found only once (Eze. xxxiv. 31, where another reading is  $\text{אַתָּי}$ ), and  $\text{אַתָּה־אַתָּמִי}$  (for which MSS. have also  $\text{אַתָּה־אַתָּמִי}$ ) occurs only four times, viz., in Gen. xxxi. 6; Eze. xiii. 11, 20; xxxiv. 17. For the ending  $\text{יִי־}$ , see No. 7.

## III. Third Person.

6. The  $\text{אָ}$  was, perhaps, heard at the end of  $\text{אָהוּ}$  and  $\text{אָיִ}$ , as a kind of half vowel, *hūa*, *hīa*, as *e* in German *die* (old Germ. *thlu*, *thia*), *sie*, *wie*. A trace of this is also preserved in the Arabic, as *huwa*, *hiya*, in the common dialect *hūa*, *hīa*.

The masculine  $\text{אָהוּ}$  is of common gender in the Pentateuch,\* in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for *he*, give it the appropriate pointing of this form ( $\text{אָהוּ}$ ), and require it to be read  $\text{אָהוּ}$  (comp. § 17). It is, however, to be sounded rather according to the old form  $\text{אָהוּ}$ .

7. The plural forms  $\text{אָהֶם}$  and  $\text{אָהֵם}$  are obtained from  $\text{אָהֶם־אָהֶם}$  and  $\text{אָהֵם־אָהֵם}$  in the same manner as  $\text{אַתָּם}$  from  $\text{אַתָּה־אַתָּה}$ . In Arab., where they are pronounced *hum*, *hunna*, the obscure vowel sound is retained, for which Seghol stands also in the suffixes  $\text{אָהֶם־}$  and  $\text{אָהֵם־}$  (comp. § 27, Rem. 4, *b*). The  $\text{אָהֶם־}$  in both forms (  $\text{אָהֶם־אָהֶם}$ ,  $\text{אָהֶם־אָהֵם}$  ) has a *demonstrative* force. In Chald. ( $\text{הֶמָּה}$ ,  $\text{הֵמָּה}$ ), Arab., and Æthiopic. (*hūmā*, *hōmā*) there is an *o* or *ū* appended, which appears in Hebrew in the poetical forms  $\text{הֵמָּה־}$ ,  $\text{הֵמָּה־}$  (§ 58, 1).

8. The pronouns of the third person,  $\text{אָהוּ}$ ,  $\text{אָיִ}$ ,  $\text{אָהֶם}$ ,  $\text{אָהֵם}$ , are also *demonstrative* pronouns (see § 122, 1).

\* Some rare exceptions occur; see in Lev. xiii. 10; xx. 17.

## SECT. 33.

## THE SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative:\* the accusative and genitive, on the contrary, are expressed by shortened forms or fragments, which are joined to the end of verbs, nouns, and particles (*suffix pronouns*, usually *suffixes*); e. g. הוּ and ה' *his* (from הוּא *he*), thus קָטַלְתִּיהוּ *I have killed him*, סוּסוֹ *his horse*.

Instances of the same construction occur in Greek, Latin, and German, as πατήρ μου for πατήρ ἐμὸν, Lat. *eccum* in Plautus for *ecce eum*, Germ. *du hast's* for *du hast es* [comp. vulgar English *give'm* for *give them*]. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. In respect to the *cases* which these suffixes denote, let it be remarked—

- a) When joined to verbs, they denote the accusative (but comp. § 121, 4), קָטַלְתִּיהוּ *I have killed him*.
- b) When joined to substantives, they denote the genitive (like πατήρ μου, *pater ejus*), and then serve as *possessive pronouns*, as אָבִי (abh-i) *my father*; סוּסוֹ *his horse* (so that it is as much *equus ejus* as *equus suus*, comp. § 124, 1, b).
- c) When joined to particles, they denote either the genitive or the accusative, according as the particle includes the meaning of a noun or a verb, e. g. אִתִּי (prop. *my vicinity*) *with me*, like *mea caussa*, on the contrary הִנְנִי *behold me*.
- d) The dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (לְ sign of the dative, בְּ *in*, מִן *from*, § 102) with the suffixes, as לוֹ *to him*, בּוֹ *in him*, מִמֶּם *from you*.

3. Some of these suffixes are probably derived from forms of the separate pronoun, which were early lost in Hebrew, as תָּךְ *thee*, from a form like אָתָּךְ = אַתָּה † *thou*. This applies also to the affirmatives of the verb (§ 44, 1).

4. The suffix of the verb (the accusative), and the suffix of the noun (the

\* See an exception in § 121, 3.

† That a palatal (*k*) and lingual (*l*) are liable to be exchanged, is manifest from the speech of young children, who frequently confound them, as *likkie* for *little*. Obvious instances of this exchange are found in many languages, as Gr. δαίω=καίω, Gr. τίς=Æol. κίς, Lat. *quis*, and in the Hebrew itself שָׁתָה = שָׁקָה *to drink*. There is thus a strong presumption that the pronoun of the second person in the Shemitic languages must have had two forms, one with *k* and the other with *l*, as אָתָּךְ and אַתָּה, אֵלֶיךָ and אֵלַי.—T.R.

genitive), are mostly the same in form, but sometimes they are different, e. g. *me*, *my*.

The following Paradigm gives a view of all the forms of the pronoun, both separate and suffix ; more explanation about the suffix of the verb and the mode of attaching it to the verb will be found in §§ 58, etc., about the suffix of the noun in § 91, about prepositions with suffixes in § 103, about adverbs with suff. § 100, 5.

### A. THE PERSONAL PRONOUN.\*

NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.	ACCUSATIVE OF THE PRONOUN, OR VERBAL SUFFIX.		GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE).	
	A. SIMPLE FORM.	B. WITH EPI- THETIC.	A. SUFF. TO NOUNS SINGULAR.	B. TO NOUNS PLURAL AND DUAL.
<i>Singular.</i>				
1. <i>com.</i> אֲנִי, in pause } אֲנִי; אֲנִי, in pause } <i>I.</i> אֲנִי	אֲנִי; אֲנִי; אֲנִי <i>me.</i>	אֲנִי, אֲנִי	אֲנִי <i>my.</i>	אֲנִי <i>my.</i>
2. { <i>m.</i> אַתָּה (את), in } pause אַתָּה } <i>thou.</i> f. אַתָּה (את), prop. } אַתָּה	אֲתָּה, אֲתָּה, in pause } אֲתָּה (את) } <i>thee.</i> אֲתָּה; אֲתָּה; אֲתָּה (את)	אֲתָּה, (את)	אֲתָּה, אֲתָּה, in pause אֲתָּה } אֲתָּה, (את) } <i>thy.</i>	אֲתָּה } אֲתָּה } <i>thy.</i>
3. { <i>m.</i> הוּא <i>he.</i> f. הִיא <i>she.</i>	הוּא; הוּא; הוּא (ה), } הוּא; } <i>him.</i> הוּא; הוּא; הוּא (ה)	הוּא, הוּא, (ה)	הוּא; הוּא; הוּא (ה) <i>his.</i>	הוּא, הוּא, הוּא* <i>his.</i>
	הוּא; הוּא; הוּא <i>her.</i>	הוּא	הוּא; הוּא; הוּא <i>her.</i>	הוּא <i>her.</i>
<i>Plural.</i>				
1. <i>com.</i> אֲנֵנוּ (אנחנו), } (אנחנו) } <i>we.</i>	אֲנֵנוּ; אֲנֵנוּ; אֲנֵנוּ (nos) <i>us.</i>	אֲנֵנוּ	אֲנֵנוּ; אֲנֵנוּ; אֲנֵנוּ <i>our.</i>	אֲנֵנוּ <i>our.</i>
2. { <i>m.</i> אַתֶּם } f. אַתֶּם, אַתֶּם } <i>ye.</i>	אֲכֶם, אֲכֶם; } אֲכֶם, אֲכֶם; } <i>you.</i>	not found.	אֲכֶם, אֲכֶם; } אֲכֶם, אֲכֶם; } <i>your.</i>	אֲכֶם } אֲכֶם } <i>your.</i>
2. { <i>m.</i> הֵם, הֵם } f. הֵם, הֵם } <i>they.</i>	(הֵם), אֲנֵנוּ, אֲנֵנוּ, } אֲנֵנוּ* (אֲנֵנוּ), } <i>them.</i> אֲנֵנוּ* (eos)	not found.	הֵם; אֲנֵנוּ, אֲנֵנוּ } הֵם, הֵם, אֲנֵנוּ } <i>their.</i>	הֵם, אֲנֵנוּ* } הֵם, אֲנֵנוּ* } <i>their.</i>
	הֵם, הֵם, אֲנֵנוּ; } הֵם (eos)		הֵם, הֵם, אֲנֵנוּ } הֵם, הֵם, אֲנֵנוּ }	הֵם, הֵם, אֲנֵנוּ }

\* The forms with an asterisk are exclusively poetical, and those in parentheses are of rare occurrence.

## SECT. 34.

## THE DEMONSTRATIVE PRONOUN.

*Sing. m.* זֶה\* } *this.* *Plur. comm.* אֵלֶּה (rarely אֵל) *these.*  
*f.* זֹאת (זוֹ, זוֹה) }

The feminine form זֹאת is for זֹאת (from זֶה = זֶה and the feminine ending ת, see § 80), and the forms זוֹ, זוֹה, which are both of rare occurrence, come from זֹאת by dropping ת. אֵל and אֵלֶּה (akin to the Arabic article *أل*, see § 35, Rem. 1) are plural according to use, and not according to grammatical inflexion. The form אֵל occurs only in the Pentateuch and 1 Chron. xx. 8, and there always with the article הָאֵל (Rem. 1). The ending ה־ in אֵלֶּה (same as ה־) is a demonstrative appendage, as in הַמֶּלֶךְ (§ 32, Rem. 7).

Another secondary form of the demonstrative is זֶה, used only in poetry. It stands mostly for the relative (like *that* for *who*), and it is used alike for all numbers and genders, like אֵשֶׁר (§ 36).

Rem. 1. This pronoun receives the article (הַזֶּה, הָאֵלֶּה, הָאֵל) according to the same rules as the adjectives, § 111, 2, and § 122, 1. There are, besides, some peculiar forms in which ל is inserted after the article, הַלְזֶה Gen. xxiv. 65; xxxvii. 19; הַלְזֹה *fem.* Eze. xxxvi. 35, and shortened הַלְזֹ usually *masc.* Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but *fem.* in 2 Kings iv. 25. In Arabic there is a corresponding form *alladhī* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 99, etc.

## SECT. 35.

## THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the 3rd person. It nowhere occurs in Hebrew as an independent word, but always in close connexion with the word before which it stands. Its usual form is הֵּ, with a short sharp-spoken *ā* and a doubling of the following consonant (by *Daghesh forte*), e. g. הַשֶּׁמֶשׁ *the sun*, הַיָּרֵד *the river* for הָיָרֵד (according to § 20, 3, *b*).

When, however, the article הֵּ stands before a word beginning with a guttural,

\* In most languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* [as in Heb. זֶה] or a rough breathing. Thus in Aram. אֵד, זֵד, דֵּד *this*, Arab. *dhu, dhi, dha*; Sanskr. *sa, sā, tat*, [Gr. *ó, ὃ, τό*], Goth. *sa, sô, thalu*; Germ. *da; der, die, das* [our *the, this, that*; Welsh *dyna; hyn, hyna*], etc.

which (according to § 22, 1) does not admit of *Daghesh forte*, then the short and sharp *ā* (Pathach) is lengthened into *ā* (Qamets) or *ü* (Seghol).

But to be more minute:—

1) Before the weakest guttural א and before ר (§ 22, 5) the vowel of the article is always lengthened, as הָאָב the *father*, הָאַחֵר the *other*, הָאִמָּה the *mother*, הָאִישׁ the *man*, הָאוֹר the *light*, הָאֱלֹהִים *ó* *theós*, הָרֶגֶל the *foot*, הָרֹאשׁ the *head*, הָרָשָׁע the *evil-doer*.

2) For the other gutturals it is in general the rule, that the stronger the guttural the firmer is the syllable of the article, both as to its sharpness and its short *ā*. But there are then two cases to be distinguished:—

A) When the guttural is followed by any other vowel than *ā*, *ā* or *ō*, *ā*, then  
a) before ה and ה (as being stronger), the article regularly remains הֶ, as הַחֹדֶשׁ that, הַחֹדֶשׁ the *month*, הַחֵזֶק the *strength*; with rare exceptions, as הַחַי Gen. vi. 19, and always הָהֵם *those*; b) before ע the Pathach is generally lengthened, as הָעֵין the *eye*, הָעִיר the *city*, הָעֶבֶד the *servant*, pl. הָעֶבְדִּים. (Exceptions in Jer. 12. 9; Prov. ii. 17.)

B) But when the guttural is followed by *ā*, *ā*, then a) before ה and ע the article is always הֶ, provided it stands immediately before the tone-syllable, else it is הֶ, e. g. הָעָם the *people*, הָהָר the *mountain*, הָעֵין (in pause), הָהָרָה towards the *mountain*, on the contrary הָהָרִים the *mountains*, הָעוֹן the *guilt*; b) before ה the article is always הֶ, without regard to the place of the tone, as הָהָכֵם the *wise*, הָהַג the *feast*; so also c) before ה, as הָהֶלִי the *sickness*, הָהַרְשִׁים the *months*. (On the contrary הַהֶכְמָה according to A, a.)

It may be added, that gender and number (just as in our language) have no influence on the form of the article.

Rem. 1. The form of the Hebrew article הֶ seems to have originated from הֶל, the ל of which is constantly assimilated to the next letter (like יֶלֶח from יֶלֶח § 19, 2.) This assimilation is to be accounted for from the enclitical nature of the article. In the Arabic it sounds *al* (pronounced *hal* by the Beduins\*), the ל of which is likewise assimilated, at least so before all letters sounding like *s* and *t*, and before *l*, *n*, and *r*; e. g. *al-Koran*, but *as-sana* (by the Bed. *has-sana*), e. g. Heb. הַשָּׁנָה the *year*. The Arabic article itself occurs also in the Old Testament in the Arabic name אֱלֹמֶרֶד Gen. x. 26, and perhaps also in אֱלִיָּהוּ *ice, hail*, e. g. אֱלִיָּהוּ Eze. xiii. 11, 13; xxxviii. 22; and according to others also in אֱלִיָּהוּ the *people*, Pr. xxx. 31.

N.B. 2. When the prepositions אֶ, לְ, and the אֶ of comparison (§ 102) come before the article, the ה is dropped by contraction, and the preposition takes its points (§ 19, 3, b, and § 23, 5), as אֶלְהֵם in the *heaven* for אֶלְהֵם; לְעָם to the *people* for לְהָעָם; אֶלְהָרִים on the *mountains*. With אֶ, however (which is less closely connected with the word), the ה very often remains, as אֶהָיוֹם Gen. xxxix. 11, but also אֶהָיוֹם Gen. xxv. 31, 33; else it seldom remains except in the later books, as

\* See Wallin in the Zeitschr. der D. Morgenl. Ges. Bd. vi. s. 195. 217.

לְהָעָם 2 Chron. x. 7. (Yet see 1 Sam. xiii. 21; Ps. xxxvi. 6.) With לְ, which is in its conception still less closely connected with the word, the ה always remains, as לְהָעָם and the people.

## SECT. 36.

## THE RELATIVE PRONOUN.

It is the same for both genders and numbers, אֲשֶׁר *who, which*. In the later books, and also in some of the earlier, viz., in Canticles constantly and in Judges occasionally, instead of this full form we have אֲשֶׁ (with the א elided and the ר assimilated, § 19, 2, 3), more rarely אֲשֶׁ Judges v. 7; Cant. i. 7, once אֲשֶׁ before א Judges vi. 17 (else אֲשֶׁ before gutturals), and even אֲשֶׁ\* Eccl. ii. 22; iii. 18. On the mode of expressing the cases of the relative, see § 123, 1.

אֲשֶׁ is used also as a conjunction, like *quod, &c., that*. Closely connected with it in meaning is אֲשֶׁ, which also belongs to the pronominal stems, § 104.

## SECT. 37.

## THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun is מִי *who?* (of persons), and מָה *what?* (of things).

The pointing of מָה with *Qamets* is seldom found except in pause and before א and ר, as מָה אַתֶּם *what are ye?* מָה רֹאִיתֶם *what do ye see?* rarely before ה as in Josh. iv. 6, 21. It is commonly written in close connexion with the following word: a) מָה with *Muggeph* and *Daghesh forte conjunctive* (§ 20, 2), as מָה-לָּךְ *what to thee?* and even in one word, as מַלְכָּם *what to you?* Is. iii. 15, מַלְכָּה *what is this?* Ex. iv. 2; b) before the harder gutturals ה, ח, ע, it likewise receives *Pathach* with the *Daghesh* implied in the guttural (§ 22, 1), מַה-הוּא Num. xiii. 18; c) when the guttural has *Qamets*, it receives *Seghol* (according to § 27, Rem. 2), as מַה-עָשִׂיתָ *what hast thou done?* This *Seghol* stands also occasionally before letters that are not guttural, as מַה קוֹל וגו' *what voice, etc.?* 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause is far removed from the word; moreover, in the form בְּמָה, בְּמָה (see more in the *Lexicon*, under מָה in the note).

2. Both מִי and מָה occur also as an indefinite pronoun, in the sense of *whoever, whatever*.

\* In Phœnician the full form אֲשֶׁר does not occur, but אֲשֶׁ is pronounced *sa, se, si*, and אֲשֶׁ *ys, es*; see Gesen. *Mon. Phœnicia*, p. 438. Mover's *Phœnic. Text* I. p. 81, etc., II. p. 44. Comp. above, § 2, 5. Also in modern Hebrew אֲשֶׁ has become quite predominant.

## CHAPTER II.

## THE VERB.

## SECT. 38.

## GENERAL VIEW.

1. THE verb is, in the Hebrew, the most elaborated part of speech as to inflexion, and also the most important, inasmuch as it mostly contains the *stem* of the others (§ 30), and its various modifications are, to a great extent, the basis of the other forms in the language.

2. Yet *all* verbs are not stem-words. Like nouns they may be divided, in respect to their origin, into three classes,—

a) *Primitives*, e. g. מָלַךְ *to reign*; יָשָׁב *to sit*.

b) *Verbal derivatives*, derived from other verbs, e. g. צָדַק *to justify*, הִצְטִידַק *to justify one's self*, from צָדַק *to be just*; commonly called *conjugations* (§ 39).

c) *Denominatives*, or those derived from nouns in the form both of the primitives and the derivatives; e. g. אָהַל and אָהַל *to pitch a tent*, from אֹהֶל *a tent*; שָׁרַשׁ *to root out* and הִשְׁרִישׁ *to take root*, from שָׁרֵשׁ *a root*.

The noun, from which the denominative verb comes, is in most cases itself derivative; e. g. לָבָן *to be white*, hence לָבֵן *a brick* (from the colour), and hence again לָבַן *to make bricks*; from דָּגָה *to increase greatly*, דָּג *a fish*, and hence again דָּגַג *to fish*.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose consonants, originally a mere servile, has become a radical; e. g. נָחַם *to rest, to set one's self down*; hence the noun נֶחֱם *a settling down*; hence again נָחַת *to descend*: in like manner נִשְׁחַת *grave, destruction* (from נִשְׁחַת), hence נִשְׁחַת *to destroy*.

## SECT. 39.

1. The 3rd person Preterite of the simple form of the primitive verbs (i. e. Kal, see No. 4) is generally regarded as the stem-form or ground-form of the verb, as קָטַל *he has killed*, כָּבֵד *he was heavy*.\* From this are derived the other persons of the Preterite and the Participle. Another, more simple still, is the Infinitive, as קָטַל, also קָטֵל, with which the Imperative generally agrees in form, and from which is derived the Future.

\* The Infinitive is here used for the sake of brevity in most grammars and lexicons, thus לָמַד *to learn*, prop. *he has learned*.

The first ground-form, of two syllables (Arab. *qatala*, *qatila*, *qatula*), may be called the concrete, and the second, which is generally monosyllabic (Arab. *qatl*, *qill*, *quṭl*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is י, the full stem appears only in the second form; e. g. שָׁוַב, of which the 3rd person Pret. is נָשַׁב.

2. From the simple form of the primitives, viz., Kal, are formed, according to an *unvarying analogy* in all verbs, the *verba derivativa*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative, passive, reflexive, reciprocal); e. g. לָמַד *to learn*, לִמַּד *to cause to learn, to teach*; נָשַׁב *to lie*, הִשְׁכִּיב *to cause to lie, to lay*; שָׁפַט *to judge*, נִשְׁפָּט *to contend before a judge, to litigate*. In other languages such words are regarded as new derivative verbs; e. g. *to fall, to fell*; *lactēre, to suck, lactāre, to give suck*; *jacēre, to throw, jacēre, to lie*; γίνομαι *to be born, γεννάω to bear*. But in Hebrew, where these formations are beyond comparison more regular than e. g. in the German, Latin, and Greek, they are called, since the time of Reuchlin, *conjugations* (Heb. בְּנִינִים, more correctly *species, modifications*) of the primitive form, and both in the grammar and lexicon are always treated of in connexion as parts of the same verb.\*

3. The changes of the primitive form consist partly in varying its vowels, or doubling one or more of its letters (קָטַל, קִטַּל; קוּטַל, קוֹטַל; comp. *to lie, to lay*; *to fall, to fell*); partly in the addition of formative letters or syllables (נִקְטַל, הִקְטַל; comp. *to speak, to bespeak*; *to count, to recount*; *to bid, to forbid*); sometimes in both united, as הִתְקַטַּל. (Comp. § 31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; so that, for instance, all the passives are formed as reflexives by the prefix syllable אָחַ, אָחַ. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number and arrangement* of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The simple form is called *Kal* (קָל *light*, because it has no formative additions); the others (בְּבִרִים *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish grammarians, פָּעַל *he has done*.† Several of them have passives which distinguish

\* The term *Conjugations*, therefore, is evidently to be taken here in a different sense than in Greek and Latin grammar.

† This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and has been exchanged for פָּקַד, which possesses this advantage, that all its conjugations are actually in use in the Old Testament. There is, however, some indistinctness in the pronunciation of some of its forms, as פָּקַדְתָּם, פָּקַדְתָּ. The Paradigm קָטַל,

themselves from their actives by the obscure vowels. The most common conjugations (including Kal) are the *five* following; but few verbs, however, exhibit them all:—

	Active.	Passive.
1. Kal.	קָטַל <i>to kill.</i>	(wanting.)
2. Niphal.	נִקְטַל <i>to kill one's self.</i>	(very rare.)
3. Piël.	קָטַל <i>to kill many, to massacre.</i>	Pual. קָטַל
4. Hiphil.	הִקְטִיל <i>to cause to kill.</i>	Hophal. הִקְטַל
5. Hithpaël.	הִתְקַטַּל <i>to kill one's self.</i>	Hothpaal. הִתְקַטַּל

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages; and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of forms, and their arrangement more appropriate. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal*. 2. *Piël* and *Pual*. 3. *Poël* and *Poal* (§ 55, 1). 4. *Hiphil* and *Hophal*. 5. *Hithpaël* and *Hothpaal*. 6. *Hithpoël* (§ 55). 7. *Niphal*. 8. Wanting in Hebrew. 9. *Piël*. The more appropriate division is into *three* classes; a) The intensive *Piël*, with the analogous forms derived from it; b) The causative *Hiphil*, and its analogous forms (*Shaphel*, *Tipheh*); c) The reflexive and passive *Niphal*.

## SECT. 40.

1. The Hebrew verb is indebted, for whatever copiousness it exhibits, chiefly to these *conjugations* or derivative verbs. In *moods* and *tenses* it is poor, having only two tenses (*Preterite* and *Future\**), an *Imperative*, an *Infinitive* (with two forms), and a *Participle*. All other relations of time, absolute and relative, must be expressed by these, either alone (hence the diversity in the senses of the same form, § 125, etc.) or in syntactical connexion with other words. The jussive and optative are sometimes indicated by peculiar forms of the *Future* (see § 48).

In the Germanic languages, also, there are distinct forms for only two tenses (the *Present* and *Imperfect*). In the formation of all the others auxiliary verbs are employed. Comp. *Grimm's d. Gramm.* 2. A. 1, 135.

2. In the *inflection* of the Pret. and Fut. by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both *genders*, as in the personal pronoun, which is incorporated in the forms of these tenses.

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in common use since the time of Danz, obviates this inconvenience, and is especially adapted to the comparative treatment of the Shemitic languages, inasmuch as it is found with a slight change (Arab. and Æthiop. קָטַל) in all of them. In Hebrew, it is true, it has only the forms of Kal, which are not frequent, and occur only in poetry; yet it may be retained as a *type* or model sanctioned by usage.

\* See note on "the Future and its inflection," § 47, p. 79.—Tr.

As a preliminary view for the beginner, we exhibit here in a Table the formative syllables (*affirmatives* and *preformatives*) of both tenses. Fuller instruction concerning them will be found in §§ 44—47 in connexion with the Paradigms.

<i>Preterite.</i>		
<i>Sing.</i>		<i>Plur.</i>
3 m. . . .		3 c. ו . . .
3 f. הַ . . .		
2 m. תַּ . . .		2 m. תָּם . . .
2 f. תְּ . . .		2 f. תֵּן . . .
1 c. תִּי . . .		1 c. נוּ . . .
<i>Future.</i>		
<i>Sing.</i>		<i>Plur.</i>
3 m. . . . י		3 m. ו . . . י
3 f. . . . תַּ		3 f. נָה . . . תַּ
2 m. . . . תַּ		2 m. ו . . . תַּ
2 f. י . . . תַּ		2 f. נָה . . . תַּ
1 c. . . . י		1 c. . . . י

## SECT. 41.

The general analogy in the inflexion of verbs, which is normally exhibited in the stems with strong and firm consonants, holds good for all verbs; and the deviations which occur from this model of the strong and regular verb, are only modifications owing to the peculiar nature and the feebleness of many consonants, viz.—

- To the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel changes according to § 22 (*guttural verb*, §§ 62—65).
- To the falling away of a strong stem-letter by assimilation or contraction (*contracted verb*, §§ 66, 67), as קָבַב, נָגַשׁ.
- To the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (*quiescent or feeble verb*, § 68, etc.), as קָיַם, יָשַׁב.

The letters of the old Paradigms פָּעַל are used in naming the letters of the stem, פּ designating the first, ף the second, and ל the third. Hence the expressions, *verb* פָּא for a verb whose first radical is א (*primæ radicalis* א); *verb* לָה for one whose third radical is ה (*tertiæ radicalis* ה); *verb* עָע (ף doubled) for one whose second and third radicals are the same (*mediæ radicalis geminate*).

[In the Tables which follow, the words marked with an asterisk are normal forms, which serve as models for others.]

## I. THE REGULAR VERB.

## SECT. 42.

As the rules for the inflexion of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient, and it will also exhibit the subject in the clearest light to the learner, if we present, while treating of the former, whatever belongs to the general analogy of the verb.

TABLE B. REGULAR VERB.														
	KAL.		NIPHAL.		PIEL.		PUAL.		HIPHIL.		HOPHAL.		HITHPAEL.	
PRET. 3. m.	קָטַל *	כָּבַד *	נִקְטַל *	קִטַּל *	הִקְטִיל *	הִקְטִיל *	הִקְטִיל *	הִקְטִיל *	הִקְטִיל *	הִקְטִיל *	הִקְטִיל *	הִקְטִיל *	הִתְקַטַּל *	
3. f.	קָטְלָה *	כָּבְדָה *	נִקְטְלָה *	קִטְלָה *	הִקְטִילָה *	הִקְטִילָה *	הִקְטִילָה *	הִקְטִילָה *	הִקְטִילָה *	הִקְטִילָה *	הִקְטִילָה *	הִקְטִילָה *	הִתְקַטְּלָה *	
2. m.	קָטַלְתָ *	כָּבַדְתָ *	נִקְטַלְתָ *	קִטַּלְתָ *	הִקְטַלְתָ *	הִקְטַלְתָ *	הִקְטַלְתָ *	הִקְטַלְתָ *	הִקְטַלְתָ *	הִקְטַלְתָ *	הִקְטַלְתָ *	הִקְטַלְתָ *	הִתְקַטַּלְתָ *	
2. f.	קָטַלְתְּ *	כָּבַדְתְּ *	נִקְטַלְתְּ *	קִטַּלְתְּ *	הִקְטַלְתְּ *	הִקְטַלְתְּ *	הִקְטַלְתְּ *	הִקְטַלְתְּ *	הִקְטַלְתְּ *	הִקְטַלְתְּ *	הִקְטַלְתְּ *	הִקְטַלְתְּ *	הִתְקַטַּלְתְּ *	
1. c.	קָטַלְתִּי *	כָּבַדְתִּי *	נִקְטַלְתִּי *	קִטַּלְתִּי *	הִקְטַלְתִּי *	הִקְטַלְתִּי *	הִקְטַלְתִּי *	הִקְטַלְתִּי *	הִקְטַלְתִּי *	הִקְטַלְתִּי *	הִקְטַלְתִּי *	הִקְטַלְתִּי *	הִתְקַטַּלְתִּי *	
Plur. 3. c.	קָטְלוּ *	כָּבְדוּ *	נִקְטְלוּ *	קִטְלוּ *	הִקְטִילוּ *	הִקְטִילוּ *	הִקְטִילוּ *	הִקְטִילוּ *	הִקְטִילוּ *	הִקְטִילוּ *	הִקְטִילוּ *	הִקְטִילוּ *	הִתְקַטְּלוּ *	
2. m.	קָטַלְתֶּם *	כָּבַדְתֶּם *	נִקְטַלְתֶּם *	קִטַּלְתֶּם *	הִקְטַלְתֶּם *	הִקְטַלְתֶּם *	הִקְטַלְתֶּם *	הִקְטַלְתֶּם *	הִקְטַלְתֶּם *	הִקְטַלְתֶּם *	הִקְטַלְתֶּם *	הִקְטַלְתֶּם *	הִתְקַטַּלְתֶּם *	
2. f.	קָטַלְתֶּן *	כָּבַדְתֶּן *	נִקְטַלְתֶּן *	קִטַּלְתֶּן *	הִקְטַלְתֶּן *	הִקְטַלְתֶּן *	הִקְטַלְתֶּן *	הִקְטַלְתֶּן *	הִקְטַלְתֶּן *	הִקְטַלְתֶּן *	הִקְטַלְתֶּן *	הִקְטַלְתֶּן *	הִתְקַטַּלְתֶּן *	
1. c.	קָטַלְנוּ *	כָּבְדוּנוּ *	נִקְטַלְנוּ *	קִטַּלְנוּ *	הִקְטַלְנוּ *	הִקְטַלְנוּ *	הִקְטַלְנוּ *	הִקְטַלְנוּ *	הִקְטַלְנוּ *	הִקְטַלְנוּ *	הִקְטַלְנוּ *	הִקְטַלְנוּ *	הִתְקַטַּלְנוּ *	
INF. absol.	קָטוּל *		הִקְטִיל, נִקְטַל *	קִטַּל *	מִקְטֹל *	מִקְטֹל *	מִקְטֹל *	מִקְטֹל *	מִקְטִיל *	מִקְטִיל *				
constr.	קָטַל *		הִקְטִיל *	קִטַּל *	מִקְטֹל *	מִקְטֹל *	מִקְטֹל *	מִקְטֹל *	מִקְטִיל *	מִקְטִיל *	הִקְטִיל *	הִקְטִיל *	הִתְקַטַּל *	
IMP. m.	קָטַל *	כָּבַד *	הִקְטִיל *	קִטַּל *	מִקְטֹל *	מִקְטֹל *			מִקְטִיל *	מִקְטִיל *			הִתְקַטַּל *	
f.	קָטְלִי *	כָּבְדִי *	הִקְטִילִי *	קִטְלִי *	מִקְטֹלִי *	מִקְטֹלִי *	wanting		מִקְטִילִי *	מִקְטִילִי *	wanting		הִתְקַטְּלִי *	
Plur. m.	קָטְלוּ *	כָּבְדוּ *	הִקְטִילוּ *	קִטְלוּ *	מִקְטֹלוּ *	מִקְטֹלוּ *			מִקְטִילוּ *	מִקְטִילוּ *			הִתְקַטְּלוּ *	
f.	קָטְלֶנָה *	כָּבְדֶנָה *	הִקְטִילֶנָה *	קִטְלֶנָה *	מִקְטֹלֶנָה *	מִקְטֹלֶנָה *			מִקְטִילֶנָה *	מִקְטִילֶנָה *			הִתְקַטְּלֶנָה *	
FUT. 3. m.	יִקְטֹל *	יִכְבֹּד *	יִנְקֹטַל *	יִקְטֹל *	יִהְיֶה מִקְטֹל *	יִהְיֶה מִקְטֹל *	יִהְיֶה מִקְטֹל *	יִהְיֶה מִקְטֹל *	יִהְיֶה מִקְטִיל *	יִהְיֶה מִקְטִיל *	יִהְיֶה מִקְטֹל *	יִהְיֶה מִקְטֹל *	יִתְקַטֵּל *	
3. f.	תִּקְטֹל *	תִּכְבֹּד *	תִּנְקֹטַל *	תִּקְטֹל *	תִּהְיֶה מִקְטֹלָה *	תִּהְיֶה מִקְטֹלָה *	תִּהְיֶה מִקְטֹלָה *	תִּהְיֶה מִקְטֹלָה *	תִּהְיֶה מִקְטִילָה *	תִּהְיֶה מִקְטִילָה *	תִּהְיֶה מִקְטֹלָה *	תִּהְיֶה מִקְטֹלָה *	תִּתְקַטֵּל *	
2. m.	תִּקְטֹל *	תִּכְבֹּד *	תִּנְקֹטַל *	תִּקְטֹל *	תִּהְיֶה מִקְטֹלָה *	תִּהְיֶה מִקְטֹלָה *	תִּהְיֶה מִקְטֹלָה *	תִּהְיֶה מִקְטֹלָה *	תִּהְיֶה מִקְטִילָה *	תִּהְיֶה מִקְטִילָה *	תִּהְיֶה מִקְטֹלָה *	תִּהְיֶה מִקְטֹלָה *	תִּתְקַטֵּל *	
2. f.	תִּקְטֹלִי *	תִּכְבְּדִי *	תִּנְקֹטְלִי *	תִּקְטֹלִי *	תִּהְיֶה מִקְטֹלִי *	תִּהְיֶה מִקְטֹלִי *	תִּהְיֶה מִקְטֹלִי *	תִּהְיֶה מִקְטֹלִי *	תִּהְיֶה מִקְטִילִי *	תִּהְיֶה מִקְטִילִי *	תִּהְיֶה מִקְטֹלִי *	תִּהְיֶה מִקְטֹלִי *	תִּתְקַטֵּלִי *	
1. c.	אֶקְטֹל *	אֶכְבֹּד *	אֶנְקֹטַל *	אֶקְטֹל *	אֶהְיֶה מִקְטֹל *	אֶהְיֶה מִקְטֹל *	אֶהְיֶה מִקְטֹל *	אֶהְיֶה מִקְטֹל *	אֶהְיֶה מִקְטִיל *	אֶהְיֶה מִקְטִיל *	אֶהְיֶה מִקְטֹל *	אֶהְיֶה מִקְטֹל *	אֶתְקַטֵּל *	
Plur. 3. m.	יִקְטְלוּ *	יִכְבְּדוּ *	יִנְקֹטְלוּ *	יִקְטְלוּ *	יִהְיֶה מִקְטֹלוּ *	יִהְיֶה מִקְטֹלוּ *	יִהְיֶה מִקְטֹלוּ *	יִהְיֶה מִקְטֹלוּ *	יִהְיֶה מִקְטִילוּ *	יִהְיֶה מִקְטִילוּ *	יִהְיֶה מִקְטֹלוּ *	יִהְיֶה מִקְטֹלוּ *	יִתְקַטְּלוּ *	
3. f.	תִּקְטְלֶנָה *	תִּכְבְּדֶנָה *	תִּנְקֹטְלֶנָה *	תִּקְטְלֶנָה *	תִּהְיֶה מִקְטֹלֶנָה *	תִּהְיֶה מִקְטֹלֶנָה *	תִּהְיֶה מִקְטֹלֶנָה *	תִּהְיֶה מִקְטֹלֶנָה *	תִּהְיֶה מִקְטִילֶנָה *	תִּהְיֶה מִקְטִילֶנָה *	תִּהְיֶה מִקְטֹלֶנָה *	תִּהְיֶה מִקְטֹלֶנָה *	תִּתְקַטְּלֶנָה *	
2. m.	תִּקְטְלוּ *	תִּכְבְּדוּ *	תִּנְקֹטְלוּ *	תִּקְטְלוּ *	תִּהְיֶה מִקְטֹלוּ *	תִּהְיֶה מִקְטֹלוּ *	תִּהְיֶה מִקְטֹלוּ *	תִּהְיֶה מִקְטֹלוּ *	תִּהְיֶה מִקְטִילוּ *	תִּהְיֶה מִקְטִילוּ *	תִּהְיֶה מִקְטֹלוּ *	תִּהְיֶה מִקְטֹלוּ *	תִּתְקַטְּלוּ *	
2. f.	תִּקְטְלוּנָה *	תִּכְבְּדֶנָה *	תִּנְקֹטְלוּנָה *	תִּקְטְלוּנָה *	תִּהְיֶה מִקְטֹלֶנָה *	תִּהְיֶה מִקְטֹלֶנָה *	תִּהְיֶה מִקְטֹלֶנָה *	תִּהְיֶה מִקְטֹלֶנָה *	תִּהְיֶה מִקְטִילֶנָה *	תִּהְיֶה מִקְטִילֶנָה *	תִּהְיֶה מִקְטֹלֶנָה *	תִּהְיֶה מִקְטֹלֶנָה *	תִּתְקַטְּלוּנָה *	
1. c.	נִקְטֹל *	נִכְבֹּד *	נִנְקֹטַל *	נִקְטֹל *	נִהְיֶה מִקְטֹל *	נִהְיֶה מִקְטֹל *	נִהְיֶה מִקְטֹל *	נִהְיֶה מִקְטֹל *	נִהְיֶה מִקְטִיל *	נִהְיֶה מִקְטִיל *	נִהְיֶה מִקְטֹל *	נִהְיֶה מִקְטֹל *	נִתְקַטֵּל *	
FUT. apoc. †									יִקְטֹל *					
PART. act.	קָטַל *		נִקְטַל *	קִטַּל *	מִקְטֹל *	מִקְטֹל *	מִקְטֹל *	מִקְטֹל *	מִקְטִיל *	מִקְטִיל *	מִקְטֹל *	מִקְטֹל *	מִתְקַטֵּל *	
pass.	קָטוּל *													

† [Or *jussive*, according to Rödiger, and so throughout all the following Tables.—Edit.]

This Paradigm (together with the Table of the formative syllables in § 40, 2) exhibits a complete view of the usual and normal forms. Full explanations are given in the following sections (43—55), where every subject is elucidated on its first occurrence; thus, under *Kal* the inflexions of the Preterite, and of the Future and its modifications, are minutely explained with reference also to the other conjugations; and under the regular verb are given the forms and significations of conjugations which apply also to the irregular, etc.

#### A. THE SIMPLE FORM, OR KAL.

##### SECT. 43.

##### ITS FORM AND SIGNIFICATION.

1. The common form of the 3rd person *Pret.* in Kal is קָטַל, with a short *A* (*Pathach*), in the second syllable, especially in *transitive* verbs. There is also a form with *E* (*Tsere*), and another with *O* (*Cholem*), in the second syllable; the two latter are usually found with *intransitive* meaning, and serve for expressing states and qualities, e. g. כָּבֵד to be heavy, קָטַן to be small. Sometimes both forms, the transitive and the intransitive, exist together, as מָלֵא to fill (*Esther vii. 5*), מָלֵא to be full (*comp. § 47, Rem. 2*), yet also with the same signification for both forms, as קָרַב and קָרַב to approach.

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A*.\* The example selected shows, at the same time, the effect of inflexion on *Daghesh lene* in the middle stem-letter.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence it distinguishes between the transitive and intransitive. The pretonic Qamets in the first syllable has little strength, and becomes vocal Sh'va on the shifting of the tone, as קָטַלְתָּם. In Aramæan it wholly falls away in the root itself, as קָטַל, קָטַל.

2. Examples of *denominatives* in Kal; הָמַר to cover with pitch, from הָמַר pitch; מָלַח to salt, from מָלַח salt.

##### SECT. 44.

##### PRETERITE OF KAL AND ITS INFLEXION.

1. The inflexion of the Preterite, in respect to person, number, and gender, is effected by the addition of fragments of the personal pronouns (*affirmatives*) to the end of the ground-form. In explaining this connexion, we may treat the ground-form as a *participle*, or a *verbal adjective*,† thus קָטַלְתָּ thou hast killed,

\* A verb *middle A* is one that has *Pathach* or *Qamets* under the *middle radical* or in the second syllable; a verb *middle E*, one that has *Tsere*; and a verb *middle O*, one that has *Cholem*.—Tr.

† On the intimate connexion between the Preterite and the verbal adjective, see what has been already said, § 39, 1. In intransitive verbs they have the same form, as מָלֵא full, or he is full; קָטַן small, or he is small. In transitive verbs the participle presents, indeed, a different form (קָטַלְתָּ), still with קָטַל may be compared the adjective form קָטַל, though generally it is expressive of quality, as חָכָם wise, שָׂטָן adversary (§ 48, 1).

(properly *killing-thou*, or *killer-thou*, a *killer wast thou*, קָטַלְתָּ, *he was fearing*, יָרָא, *fearing ye* (for יָרָא אֲתֶם). In the *second* person this is readily seen as well as in קָטַלְנוּ *we have killed* for אָנוּ. In the first person sing. קָטַלְתִּי we have יִ, the simple germ of the pronoun, united with the demonstrative sound ת, by which the affirmative is at once distinguished from the suffix forms נִי and יִי (as if one would form אֲנִי, אֲנִי *I* after the analogy of אָתָּה).\* In the *third* person, הִיא (originally הִיא, comp. Rem. 4) is a designation of the feminine (as in the noun § 80, 2), and ו (orig. וֹ) is a sign of the plural.

In the Indo-Germanic tongues, the inflexion by persons originated in the same manner, by appending pronominal forms, as is shown in Sanskrit and Greek; e. g. from the stem *as* (to be) Sanskr. *asmi*, εἰμί, Doric εἰμῖ for εἰμί *I am*, where the ending μί belongs to μοί and μέ; Sanskr. *asi*, Dor. εἰσί *thou art*, where σι is nearly equal to σύ; Sanskr. *asti*, εἰσί *he is*, where τί corresponds to the pronoun τό, etc.; [and this is shown better still in Welsh, e. g. *wyf*, *I am* (with ending *f* from *fi* *I*), *wyt* *thou art* (ending *t* from *ti* *thou*), *yw* *he is* (no ending as in Hebrew), *ym* *we are* (ending *m* from *ni* *we*), *yeh* *you are* (ending *ch* from *chwi* *you*), *ynt* *they are* (ending *nt* from *hwynt* *they*)]. But the etymology in all these languages [except in Welsh] is more obliterated than in Hebrew. This is partly true also of inflexion in the other Shemitic languages; e. g. 1st pers. Arab. *qatalū*, Syr. *qelleth*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3 *fem. sing.* קָטַלְתָּ is followed by the 3 *masc. plur.* קָטַלוּ, and that of the 2 *masc. sing.* קָטַלְתָּ, by all the forms of the first and second persons.† Only קָטַלְתֶּם, קָטַלְתֶּן have the tone on the last syllable, and, in consequence, Sh<sup>va</sup> under the first radical (§ 27, 3).

N.B. Rem. 1. Verbs *middle E*, falling back in their inflexion to the type of verbs *middle A*, generally lose the *E sound*, which passes over into *Pathach*, as the Paradigm shows. The original *E* appears, however, regularly in the feeble stems לָא (§ 74, Rem. 1); in strong stems only in *pause*, i. e. when the stress of voice falls upon it, as שֶׁבַע *she cleaves*, Job xxix. 10; comp. 2 Sam. i. 23; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical sometimes passes over into (ֶ) or (ִ), when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus שֶׁאֲלַתֶּם *ye have asked* 1 Sam. xii. 13, יִרְשְׁתֶּם *ye possess* Deut. iv. 1, 22; so also before *suffixes*, שֶׁאֲלִיתִי *I have asked him* 1 Sam. i. 20, יִלְדִיתִיךָ *I have begotten thee* Ps. ii. 7. Such forms must not be considered verbs *middle E*: the weakening of the vowel is owing simply to the general weakness of the form, and the 3rd pers. Pret. is strictly שָׁאַל, יָלַד, יָרַשׁ, not שֶׁאַל, יֶלַד, יֶרַשׁ. See § 64, Rem. 1, and § 69, Rem. 4.

3. In verbs *middle O*, Cholem is retained in the inflexion where it has the tone, as יִגְרֹתָ. But when the tone is thrown forward, Cholem becomes Qamets-chatuph, as יִכְלֹתֶם *ye are able*, יִכְלֹתִי *I have overcome him* Ps. xiii. 5, יִכְלֹתְךָ (see § 49, 3) *and thou wilt be able* Ex. xviii. 23.

\* Gesenius maintained (and so does Ewald), that the affirmative הִיא comes strictly from אֲנִי, אֲנִי, an ancient form supposed to have been actually used for אֲנִי.—Tr.

† In the Paradigms, the forms קָטַלְתָּ and קָטַלְתֶּם are, therefore, marked out with an asterisk as model-forms, for the notice of the beginner.

4. Unfrequent forms :\* *Sing.* 3 *fem.* in קַ- (as in Arab. Æthiop. Aram.) e. g. קָטַלְתְּ Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 59, 1, a) common also in stems קָטַל and קָטַל (§ 74, Rem. 1, § 75, Rem. 1).—2 *mas.* קָטַל (the full form) for קָטַל, as קָטַלְתָּ, Mal. ii. 14; comp. Gen. iii. 12. This occurs often.—2 *fem.* sometimes has still a *Yodh* at the end, especially in Jeremiah and Ezekiel, as קָטַלְתְּ Jer. xxxi. 21 (which should properly be spoken קָטַלְתְּ, according to what is said of the pronoun אַתְּ in § 32, Rem. 4). With this is connected the form קָטַלְתְּ before suffixes (§ 59, 1, c).—1 *com.* sometimes without *Yodh*, as קָטַלְתָּ, Ps. cxl. 13; Job xlii. 2; 1 Kings viii. 48. This, however, is found only in Kethibh; the Qeri has the full form.—*Plur.* 2 *fem.* קָטַלְתֶּם (according to others קָטַלְתֶּם) Amos iv. 3.—3 *com.* seldom with the full plural ending תֶּם (often in Chald. and Syr.), as קָטַלְתֶּם Deut. viii. 3, 16, or with a superfluous א (according to Arabic orthography), as קָטַלְתֶּם, Jos. x. 24. In the Future, the form with תֶּם is more frequent; see § 47, Rem. 4.

N.B. 5. In connexion with the affirmatives, קָ, קָ, קָ, the tone is on the penultima, and the word is *Milél*; with the others it is *Milra* (§ 15, 2). The place of the tone is shifted, a) in several persons by the *pause* (§ 29, 4), where it is moved backwards, and at the same time the vowel of the second syllable, if dropped, is restored again, as קָטַלְתָּ, קָטַלְתְּ, קָטַלְתֶּם; b) by *Vav conversive of the Preterite*, where it is moved forwards one syllable (§ 49, 3).

## SECT. 45.

### THE INFINITIVE.

1. The Infinitive, originally a verbal substantive, has two forms—a shorter and a longer form. The shorter (*Infinitive construct*), in Kal קָטַל, is the most usual; it can take the pronominal suffixes, can be followed both by the nominative of the subject and the accusative of the object (§ 133), and may be preceded by prepositions, as לְקָטַל *to kill* (§ 132, 2). The longer form (*Infinitive absolute or emphatic*), in Kal קָטַל, is used when the action of the verb is presented by itself, without direct connexion with other words; and most frequently, when the Infinitive is added to the finite verb, as an adverbial accusative, for the sake of emphasis. The first is the original form, and has retained more of the character and flexibility of a verbal noun; the second is somewhat more inflexible, and expresses rather the abstract idea of the verb. See full explanations in the Syntax (§§ 131—133).†

2. Between קָטַל and קָטַל, there is this difference in the form, that the latter has *Cholem* unchangeable, but the former has *Cholem* changeable (hence with *suff.* קָטַלְתָּ). In the derived conjugations (except *Hiphil* and *Hophal*), the *Infin. absol.* has also generally such a firm *ô*, although the *Infin. constr.* has other vowels, e. g. in *Piel* we have קָטַל besides קָטַל.

\* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, in a proper sense, be called Chaldaisms, Syriasms, and Arabisms.

† In Rödiger's Paradigms, the *Inf. constr.*, as the predominant form, is put before the other, under the name of Infinitive, κατ' ἐξοχήν; but we deviate in this respect in our Tables of the present edition.—EDIT.

Besides קָטַל, the Infin. Kal has also the following unusual forms:—

a) קָטַל, e. g. שָׁכַב *to lie*, Gen. xxxiv. 7.

b) קָטַלָּה and קָטַלְהָ, קָטַלָּה (feminine forms from קָטַל and קָטַל); as שָׂנְאָה *to hate*, קָרְבָּה *to approach* Ex. xxxvi. 2, הָמַזָּה *to pity* Eze. xvi. 5. (As a verbal noun, also, the Infin. may take the feminine ending.)

c) קָטַל (as in Chaldee); e. g. קָרָא *to call*, Num. x. 2.

These unfrequent forms are in more common use as *verbal nouns* (§ 84, Nos. 10, 11, 14).

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.* with the preposition לְ, as לְקָטַל *interficiendo, ad interficiendum*, לְנַפֵּל *ad cadendum*, (for *to fall*.)

The לְ is here so closely connected, that it constitutes part of the grammatical form, as appears from the syllable-division and the use of *Daghesh lene*, viz., לְנַפֵּל *lin-pōl* (§ 28, 1), so also *liq-tōl*, just as in the Fut. יִקְבֹּר, יִקְטֹל. On the contrary, בְּנַפֵּל Job iv. 13, בְּנַפֵּל 2 Sam. iii. 34, where the prepositions בְּ and לְ are conceived to be less closely connected with the Infinitive, and by way of exception also with לְ, as לְתַחֲיוֹן וּלְתַחֲיוֹן Jer. i. 10.

## SECT. 46.

### THE IMPERATIVE.

1. The leading form of the Imperative קָטַל (קָטַל) is the same which lies also at the basis of the Future (§ 47), and which, when viewed as an Infinitive (§ 45), is likewise allied to the noun.† It expresses only the *second* person, but has inflexions for the feminine and the plural. For the *third* person it has no form (see § 130, Rem. 2), but this is expressed by the Future in the jussive (§ 127, 3, c), and even the second must be expressed by the jussive form, when a negative precedes, as אַל תִּקְטַל *ne occidas* (not קָטַל אַל). The proper passive conjugations have no Imperative,‡ but the reflexive Niphal and Hithpaël have.

2. The inflexion is quite similar to that of the Future, and it will be comprehended from the explanations given below, in § 47, 2. Like the Future, the Imperative also has a lengthened and a shortened form, the first in the manner of the cohortative, the second after the analogy of the jussive (see § 48, 5).

Rem. 1. Besides the form קָטַל, there is also one with *Pathach*, as שָׁכַב (as in the *Inf.* and *Fut.*) 2 Sam. xiii. 5; but *Pathach* in שָׁכַב is the regular vowel for the *Imp.*, from שָׁכַב. See the Paradigm.

† The *Inf. absol.* also is occasionally used, like the Greek Infinitive, for the Imperative (§ 131, 4, b). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf. absol.* stands also for a Present, Perfect, and Future. It might rather be supposed, that the Imper. is a shortening of the 2nd person of the Future (קָטַל, from תִּקְטַל); but in reality these three forms are each independent, and have not sprung one from another, but stand all alike on the basis of the abstract verb (§ 39, 1). The *inflexion* of the Imper. may certainly have been borrowed from the Future.

‡ An Imper. is found twice (Eze. xxxii. 19; Jer. xlix. 8) in *Hophal*, but with a reflexive meaning.

2. Less frequently there is found in the first syllable of the feminine and plural form an *ø* (Qamets-chatuph), instead of the *z*, as *חִשְׁבִּי draw ye* Eze. xxxii. 20, *מִלְכִּי reign thou (fem.)* Judges ix. 10.

3. In the form *קָטַלְתָּ*, the *ה־* is at times dropped, and then a helping vowel is introduced, as in *שָׁמְעוּ hear ye (fem.)* for *שִׁמְעוּנָה* Gen. iv. 23; comp. *קִרְאוּ call ye (fem.)* for *קִרְאוּנָה* Ex. ii. 20. The shortening is probably owing to the guttural.

## SECT. 47.

## THE FUTURE AND ITS INFLEXION.\*

1. Fragments of the personal pronoun are employed in the inflexion of the Future as well as of the Preterite; but in the Future these fragments are *pre-fixed* (*preformatives*)† to the stem in the abstract form (*קָטַל*). These formative particles, inasmuch as they stand *before* the verbal form, the tendency of which is to have the tone at the end, are much more abbreviated than the affirmatives of the Preterite, so that in every case only one consonant remains (*י, ת, א, נ*) mostly with a very short vowel, viz., vocal *Sh'va*. But as these are not always sufficient to mark, at the same time, the distinction of gender and of number, the defect is supplied by additions at the end. Comp. the Table, § 40, 2.

2. The derivation and signification both of the preformatives and affirmatives, are still in most cases clear.

In the 1st pers. *אֶקְטַל*, plur. *נִקְטַל*, *א* is an abbreviation of *אֲנִי*, *נ* of *אֲנִי*. This person required no addition at the end.

In the 2nd pers. sing. the *ת* in *תִּקְטַל* is from *אַתָּה*, the *י־* in *תִּקְטַלִּי* is the sign of the feminine, as in *אַתָּי thou (feminine, see § 32, Rem. 4)*. In the 2nd pers. plur. the *נ* (more fully *נָן*, see Rem. 4) in *תִּקְטַלְנָי* is the sign of the plural as in the 3rd person and already in the Preterite (§ 44, 1), and is here appropriated to the

\* In this translation the grammatical terms, used by Gesenius himself, and by most other Hebraists, are generally retained, in preference to those adopted by Rüdiger after the example of Ewald. A general change of the terminology would occasion inconvenience and some perplexity, particularly in using the best Hebrew lexicons now extant, while it would scarcely secure advantages to counterbalance. Accordingly the tenses are here designated by the usual names. By Rüdiger, however, the *Future* is called *Imperfect*, as expressing what is unfinished, in progress, and future; in contradistinction from the *Perfect*, which expresses what is actually finished and past, or conceived to be so (see in the Syntax, § 125). It may be added, that Prof. Lee calls the Future the *Present* tense. In this, however, he seems to stand alone.—Tr.

† There is this striking difference in the formation of the two tenses, that the more objective Preterite begins with the verbal stem, and ends with the pronominal sign as something subordinate; while the Future, on the contrary, begins with the pronoun denoting the subject from which the action of the verb proceeds. See more in the Syntax, § 123, etc.

masculine;\* **נָה** in **תִּקְטְלֶנָה** is the sign of the plural *feminine* (in Chaldee **ܢܐ**), or borrowed from **הִנָּה** *ew*.

In the 3rd person **יִקְטַל**, the ' cannot be so easily explained, as no corresponding pronoun can be found for it in the Hebrew; the ' may, however, stand as a stronger consonant for **ו** (from **הוּא**), properly **וִקְטַל**, because **ו** at the beginning of a word was mostly avoided in Hebrew (comp. **וַיֵּשֶׁב** for **וְיֵשֶׁב**, § 69); and hence the plural **יִקְטְלוּ** by adding the plural-ending **ו**. The **ת** in the *feminines* **תִּקְטְלֶנָה**, **תִּקְטְלֶנָּה**, which are precisely the same as the 2nd person, is probably allied to the feminine-ending, **תַּ** [or it may come, as Gesenius thought, from **הִיא** *she*, by changing **ה** into **ת**, which is often done].

3. In the course of inflexion the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy **יִקְטַל** is followed by all the other forms which receive no addition at the end, and that of **תִּקְטְלֶנָּה** by the forms **יִקְטְלוּ**, **תִּקְטְלוּ**; analogous to **תִּקְטְלֶנָּה** is **קְטַלְנָה** in the Imperative.

Rem. 1. The final *ō* (*Cholem*) is only tone-long (§ 9, No. 10, 3), as in the *Infin.* and *Imper.* Hence, *a*) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. *b*) Before Maqqeph it becomes Qamets-chatuph; e. g. **וַיִּכְתֹּב־שָׁם** and *he wrote there*, Josh. viii. 32. *c*) It becomes vocal She'va before the affirmatives **וַיִּ** and **וַיִּ**. In the few instances in which it remains before such affirmatives, the pointing becomes **וַיִּ**, because it stands close before the pause, e. g. **וַיִּשְׁפֹּטוּ** *yish-pūtū* (*they will judge*) Ex. xviii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N.B. 2. This *Cholem* is confined almost exclusively to verbs *middle A*, like **קָטַל**, *Intransitive* verbs (*middle E* and *O*) take *ä* (*Puthach*) in the Future, as **וַיִּגְדַּל** *to be great*, Fut. **וַיִּגְדַּל** *to be small*, Fut. **וַיִּקְטַן**. Sometimes both forms exist together; the Fut. with *ō* is then transitive, and that with *ä* intransitive; e. g. **וַיִּקְצַר** *he will cut off*, *will reap*; **וַיִּקְצַר** *he will be cut off*, i. e. *will be short*. So also **וַיִּחַלֵּשׁ**, Fut. *ō*, *to subdue*; Fut. *ä*, *to be subdued*; Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e. g. **וַיִּנְשֹׁךְ** and **וַיִּנְשֹׁךְ** *he will bite*. In the irregular verbs, the feeble *ē* (*Tserē*) is also found in the final syllable, as **וַיִּתֵּן** for **וַיִּתֵּן** *he will give*. These three forms of the Future are called *Future O*, *Future A*, *Future E*.

3. For the 3rd plur. fem. **תִּקְטְלֶנָּה** is substituted in three instances, to distinguish it from the 2nd pers., the form **יִקְטְלֶנָּה**, as in Chaldee and Arabic; e. g. **וַיַּעֲמֹדֶנָּה** *they shall arise*, Dan. viii. 22; comp. Gen. xxx. 38; 1 Sam. vi. 12. In several instances **תִּקְטְלֶנָּה** seems to have been used improperly for the 3rd pers. singular, Ex. i. 10; Judg. v. 26 (and, according to some, Job xvii. 16; Is. xxviii. 3). (In the vulgar Arabic, *necul*, properly *we eat*, is the common form for *I eat*; and in the French *patois*, *j'avons* for *j'ai*).—In the Pentateuch, **נָא** (*nā*) occurs in place of **נָה**, especially after *Vav conversive* (§ 49, 2); e. g. Ex. i. 18, 19; xv. 20, as in Arabic *nā*. A still more abbreviated form of this termination is found in the *Imp.* (§ 46, Rem. 3).—Once occurs (Eze. xvi. 50) the anomalous form **תִּנְבְּהֶינָה** with **נָיִ** inserted, after the manner of verbs **עָלָה** and **עָלָה** (§ 67, 4, § 72, 5).

N.B. 4. The plural forms ending in **נָה** appear also not unfrequently with the fuller ending **נָהוּ**,

\* This is also the proper gender of the plural syllable *ān*, *ū*. It is true that in the Pret. the Hebrew employs it for both genders; but in the kindred tongues, it stands even in the Pret. for the masculine alone; as in Syriac, *mas. qātālān*, *fem. qātālā*, so in Arabic, *mas. qātālū*, *fem. qātālū*; Æth. *qātālū*, *qātālā*.

most commonly with obvious stress on the word at the end of a period, where the vowel of the second syllable is then retained, as יִרְגְּזוּ *they tremble* Ex. xv. 14, תִּשְׁמָעוּן *ye shall hear* Deut. i. 17. But it is not confined to this position; see e. g. Ps. xi. 2, יִדְרֹכֶיךָ; comp. iv. 3; Gen. xviii. 28, 29, 30—32; Is. viii. 12; 1 Sam. ix. 13. But the preference for this form at the close of a period is clearly seen in Is. xxvi. 11, בְּלִי יִהְיוּ יְהוּי וְיִבֹּשׁוּ *they see not; may they see and be ashamed.*\* This original ending ׀ is common in Aramæan and Arabic; yet in the vulgar Arabic it is shortened. Of the Fut. with ׀ appended, יִשָּׂא Jer. x. 5, is the only example. (But this stands for יִשָּׂא׀).

5. In like manner תִּקְטֹל has a longer form with final ׀, viz., תִּקְטֹל׀, which is also common in Aramæan and Arabic. The ׀ here is scarcely original; probably it arose from imitation of the plural-ending ׀. See examples in 1 Sam. i. 14; Ruth ii. 8, 21; iii. 4, 18.

6. In *Pause*, the vowel of the second syllable, if it had become Shēva, is restored and takes the tone, as תִּקְטֹל, תִּקְטֹלִי. Comp. § 29, 4. But the fuller forms in ׀ and ׀ retain the tone on the last syllable. p. 81.

## SECT. 48.

### SHORTENING AND LENGTHENING OF THE FUTURE AND IMPERATIVE.

(*Jussive and Cohortative Forms.*)

1. For the insufficiency of specific forms to express the *relative Tenses* and the *Moods* in the Hebrew and its kindred dialects, a small compensation is made by *changes* in the *form* of the *Future*, to which a certain signification is either exclusively or principally appropriated.

2. We must distinguish, accordingly, between the common form of the Future and two others, viz., a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Future, however, occurs only in the 1st person (with unimportant exceptions), while its shortened form is confined to the 2nd and 3rd persons. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common Indicative form of the Future.

In Arabic the distinction is always clear. Besides the common indicative Future *yáqtulu*, it has, a) a Subjunctive, *yáqtula*; b) a Jussive, *yáqtul*; and c) a so-called *Future energetic*, *yáqtulan*, which is nearly related to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is a long *a*, הִתְּ (*He paragogic*), attached to the 1st person; e. g. אֶקְטֹל for אֶקְטֹל. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *passives*), and has the tone wherever it is taken by the affirmatives ׀ and ׀, hence it affects the final

\* It is worthy of remark, that the Chronicles often omit the *Nun* where it stands in the books of Kings; see 1 Kings viii. 38, 43; comp. 2 Chron. vi. 29, 33.—1 Kings xii. 24; 2 Kings xi. 5; comp. 2 Chron. xi. 4; xxiii. 4.

vowel in precisely the same manner as these do; e. g. in *Kal*, אֶשְׁמְרָה I will observe; in *Piël*, נִנְתְּקָה let us break asunder, Ps. ii. 3; but in *Hiphil*, אֶפְיֶה I will make mention of.

In a *very* few instances the more obscure ending ה־ takes the place of ה־ (according to § 27, Rem. 4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the 3rd person (Is. v. 19; Ecce. xxiii. 20; Ps. xx. 4). The 2nd person, however, receives it in the Imperative. See No. 5.

ה־, as an accusative-ending to a noun, denotes *motion* or *tendency towards a place* (§ 90, 2), and after the same analogy the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self, determination, wish* (as Optative), etc. (see § 128).

4. The *Jussive* occurs only in the 2nd and 3rd persons. Its form is orthographically often the same as that of the Indicative, e. g. יִקְטֹל as Ind. *he will kill*, as Juss. *let him kill*. But at times the shortening is clearly indicated, as will be shown in every case under the conjugations. In the regular verb it is confined, as a distinct form, to *Hiphil*, as Juss. יִקְטֹל for Ind. יִקְטִיל. It is found in *Kal* and *Hiphil* of verbs עו, as יָמַת and יָמַת for יָמוּת and יָמִית; and in all the conjugations of verbs לָה, where it consists in the removal (*apocopé*) of the ending ה־; e. g. יִגַּל for יִגְלֶה. (Hence the term, *Future apocopated*, is frequently applied to this form.) But in all cases the plural forms of the *Jussive* coincide with the common, only that the ending ן cannot occur. Also the 2nd pers. sing. fem. sounds like יִתְקַטֵּל, תִּתְקַטֵּל, etc., and besides also all the singular and plural forms, when they have pronominal suffixes, e. g. תִּתְקַטֵּלִי, as Indicative in Jer. xxxviii. 15, as *Jussive* in xli. 8.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it expresses *command* and *wish*, and stands also in conditional sentences (§ 128).

5 The persons of the Imperative, as it is allied in form and meaning to the Future, are also lengthened (by ה־) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. In most conjugations only one of these forms is found, in others both together. The lengthened *Imp.* occurs, e. g. in *Kal* of the regular verb, as שְׁמַרְה, שְׁמַרְה, שְׁמַרְה; the shortened *Imp.* in verbs לָה, as גַּל for יִגְלֶה; both together in *Hiphil*, as הִקְטִיל and הִקְטִילָה for הִקְטִיל. The signification of these forms is not always so strongly marked as in the Future. The longer form, however, is often emphatic, as קוּמָה קוּמָה stand up, קוּמָה! תֵּן תֵּן give, תֵּן תֵּן give!

## SECT. 49.

## PRETERITE AND FUTURE WITH VAV CONVERSIVE.

1. The use of the two tenses, as will be shown more fully in the Syntax (§§ 126, 127), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew diction generally, is this: that in continued narrations of the past, only the first verb stands in the Preterite, the others being in the future form; and, on the contrary, in continued descriptions of the future, the first verb is in the Future, while the rest are in the Preterite form. Gen. i. 1: *In the beginning created* (Pret.) *God the heavens and the earth.* 3 v. *And said* (Fut.) *God, Let there be light, and there was* (Fut.) *light.* 4 v. *And God saw* (Fut.), etc. Just the reverse in Is. vii. 17: *Jehovah will bring* (Fut.) *upon thee, and upon thy people, and upon thy father's house, days, such as have not come since,* etc. 18 v. *And it will happen* (Pret. וְהָיָה) *on that day . . . .* 19 v. *And they will come* (Pret.). This progress of time, this succession of thought, is usually indicated by the *Vav copulative*, which, however, in this case, partly, receives itself a somewhat different form, and partly affects the form of the Preterite and Future to which it is prefixed.\*

2. The *Vav conversive of the Future* is the most important. This *a*) is regularly prefixed with *Pathach* and a *Daghesh forte* in the next letter, as וַיִּקְטֹל *and he killed*, but to the 1st person sing. with *Qamets* (according to § 22, 1), as וַאֲקַטֵּל *and I killed* [see another exception with *Daghesh forte* omitted, as וַיִּדְבֹּר and וַיְהִי, in § 20, 3, *b*]; *b*) it takes a shortened form of the Future, when that exists (comp. § 48, 4), e. g. in *Hiphil* וַיִּקְטֹל (§ 53, Rem. 4), and often at the same time draws the tone back to the penultima, as יָמָת, shortened יָמַת, with *Vav conversive* וַיָּמַת (*and he died*), § 67, Rem. 2 and 7; § 68, 1; § 69, Rem. 3; § 71; § 72, Rem. 4 and 7; § 73, Rem. 2.† Yet it is often, particularly in the later books, prefixed to the 1st person sing. with the lengthened form in וַאֲמַרְתָּ, e. g. וַאֲמַרְתָּ *and I plucked*, Ezra ix. 3. See more in § 129.

\* Since it changes in a degree the meaning of the tenses, it is called by the Hebrew grammarians [including Gesenius] *Vav conversive* (i. e. converting the *Fut.* into the *Pret.* and the *Pret.* into the *Fut.*). Better [in the opinion of Rödiger, who follows Ewald] is the term *Vav consecutive*, since it essentially denotes sequence or progress.

† The forms, also, in וַיִּ and וַיְ, occur very seldom after *Vav conversive*, וַיִּיָּבִין Judges viii. 1; Eze. xlv. 8.

This ׀ is, as to form, a strengthened *Vav copulative* (comp. בָּמָה, בְּמָה, לָמָה, where the prepositions בְּ, בְּ, לְ are strengthened in a similar way), in the sense of *and then, and so*.

The retracting of the tone is found also in similar connexions, like לָמָה, and the shortening of the verb at the end (*apocopé*) is only accidentally similar to the form of the Jussive, yet this seems to have occasioned the growing use of the Cohortative form in the 1st person.\*

3. The counterpart of *Vav conversive of the Future* is *Vav conversive of the Preterite*, which joins Preterites to a foregoing Future. In form it is the usual *Vav copulative* (׀), e. g. וְהָיָה (after a Fut.) *and it will be*; yet it has generally the effect of shifting the tone to the last syllable in those verbal forms which would otherwise have it on the penultima,† e. g. וְהָלַכְתִּי *I went*, וְהָלַכְתִּי (with a Fut. preceding) *and I will go*, Judges i. 3; וְהִבְדִּילָהּ Pret., וְהִבְדִּילָהּ *and it shall divide*, Ex. xxvi. 33. See more on the use of the Preterite in § 126.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It does not take place *a*) in the 1st pers. pl. וְיִשְׁכְּנוּ Gen. xxxiv. 16; *b*) in verbs לָא and לָה, e. g. וְעָשִׂיתָ Ex. xxvi. 4, 6, 7, 10, etc., (on the contrary, וְחִבְרָתָּהּ ibid. vs. 9 and others); *c*) when such a Perfect stands in pause, e. g. וְשָׁבַעְתָּ Deut. xi. 15, and frequently also when followed immediately by a tone-syllable (according to § 29, 3, *b*), as וְיִשְׁכְּבָתָהּ Deut. xvii. 14.

## SECT. 50.

### THE PARTICIPLE.

1. Kal has two forms of the Participle, viz., an *active*, called also *Pôel* (פֹּעֵל), and a *passive*, or *Pāul* (פְּעוּל).‡ The latter is probably a remnant of a lost passive form of קָטַל.

In the Aramæan the passives of Piël and Hiphil are in like manner lost, except in the Participles.

2. The form of the Participle active of Kal in the intransitive verbs *mid. E*, and *mid. O*, coincides with the form of the 3rd person sing. of the Preterite, as יִשָּׁן

\* The opinion of earlier grammarians, according to which וְיִקְטַל is an abbreviation and contraction from הָיָה יִקְטַל *it was (that) he killed*, is in every respect erroneous, and now nearly obsolete. The ׀ is everywhere an emphatic *and*. When entire sections and books of the Old Testament begin with it, it is a proof that they were either originally connected with what precedes them, or have been afterwards thus combined together (Lev., Num., Josh., 1 Sam., 2 Sam., Ruth, Est.); so indeed do some books begin with the simple copulative ׀ (Ex., 1 Ki., Ezr.). Equally unfounded is the opinion that it is a contraction of וְהָיָה יִקְטַל.

† As to whether the hastening of the tone *forward* expresses in itself the reference to the *future*, and, on the contrary, the shifting of it *backward*, as in וְיָקָם, a closer connexion with what is *past*, may be left undecided.

‡ The Jewish Grammarians call the Participle also בְּיִנּוּנִי (*middle word*); yet not in the sense of the Latin name, but as used for a present tense (§ 134, 2), and accordingly holding the *middle* place between the Preterite and the Future.

*sleeping*, from יָשַׁן; יָגַר *fearing*, from יָגַר. Comp. the formation of the Part. in Niphal, § 51, 1. But the Participle in verbs *mid. A*, takes the form of קָטַל, the  $\delta$  of which has sprung from  $\hat{a}$ , *qôtel* from *qâtel* (§ 9, No. 10, 2). The form קָטַל is in common use only as a verbal noun (§ 84, 1). The inflexion of the Participle in *Piël*, *Hiphil*, *Hithpaël* follows a different method.

3. Participles form their feminine and plural like other nouns (§§ 87, 94).

Rem. 1. An unfrequent form is תֹּמְכִיךָ *supporting*, Ps. xvi. 5 (for תֹּמְכִיךָ, from תֹּמְכִיךָ); comp. כִּבְיִיב 2 Kings viii. 21, and the *prop. n.* אֹבִיִל 1 Chron. xxvii. 30. Many reckon here also יֹסֶף Is. xxix. 14; xxxviii. 5; but this is much rather 3 *sing. fut.* Hiphil of יָסַף. Compare a quite similar construction Is. xxviii. 16. The form הוֹלֵם Is. xli. 7, for הוֹלֵם, is explained by § 29, 3, *b*.

2. The Participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English, *aged, fled*. Thus, אֶחָז means *holding* (not *held*), Cant. iii. 8; בָּטוּחַ *confisus* for *confidens*, Ps. cxii. 7. Comp. the *deponent* verbs in Latin.

## B. DERIVED CONJUGATIONS.

### SECT. 51.

#### N I P H A L.

1. The full characteristic of this conjugation is the syllable הִנֿ (in the corresponding seventh conjugation in Arab. اَنَ) prefixed to the ground-form. This characteristic appears only in the *Inf. constr.* הִנְקַטַל, which is contracted from הִנְקַטַל. With this are connected the *Imp.*, which has the same form, and the *Fut.* יִנְקַטַל, contracted from הִנְקַטַל. In the *Pret.* the (less essential) He is dropped, and only Nun remains as the characteristic, hence נִקַטַל. The same applies to the Participle, which is distinguished from the Preterite only by the long (·) as נִקַטַל *fem.* נִקַטַלָה or נִקַטַלָת. The inflexion of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the Pret. and Part. by the *Nun* prefixed; in the Imp. Inf., and Fut., by the *Daghes* in the first stem-letter. The same marks are found in the irregular verbs, except that, where the first stem-letter is a guttural, *Daghes* forte must be omitted (§ 63, 4). To compensate for this omission, the preceding vowel is made long (§ 22, 1).

2. *The significations of Niphal.* It is similar to the Greek *middle voice*, and hence, *a*) It is primarily *reflexive* of Kal, e. g. נִשְׁמַר *to look to one's self, to beware*, φυλάσσεσθαι, נִסְתַר *to hide one's self*; often in verbs which express passion or feeling which re-acts on the mind, as נָחַם *to trouble one's self, to grieve*, נִאָנַח *to bemoan one's self, to bewail*; comp. ὀδύρεσθαι, *lamentari, contristari*. *b*) Next, it frequently

expresses reciprocal action, as from שָׁפַט *to judge*, נִשְׁפָּט *to contend with another at law*; יָעַן *to counsel*, Niph. *to consult together*; comp. the *middle* and *deponent* verbs βουλευέσθαι (נוֹעֵן), μάχεσθαι (גִּלְחָם), *altercari, praeliari*. c) It has, also, like Hithpaël (§ 54, 3, c) and the Greek *middle*, the signification of the active, with the addition of *self*, Lat. *sibi*, *for one's self*, e. g. נִשְׁאַל *to ask for one's self* (1 Sam. xx. 6, 28), precisely like αἰτοῦμαι σε τοῦτο, ἐνδύσασθαι χιτῶνα *to put on (one's self) a tunic*. Here, instead of the accusative (*se*), the remoter object (usually expressed by the dative *sibi*) lies in the idea of the conjugation. d) It is often also *passive* of Kal, e. g. יָלַד *to bear*, Niph. *to be born*; קָבַר *to bury*, Niph. *to be buried*; likewise of Piël and Hiphil, when Kal is intransitive or not in use, e. g. כָּבַד *to be in honour*, Piël *to honour*, Niph. *to be honoured*, כָּהַר in Piël *to conceal*, Hiph. *to make disappear, to destroy*, Niph. passive of both: and in this case its meaning may again coincide with Kal (הָלַךְ Kal. and Niph. *to be sick*), and even take an accusative (§ 138, 2, Rem. 1).

Examples of *denominatives* are, נָזַר *to be born a male* Ex. xxxiv. 19, (from נָזַר *a male*), נִלְבָּב *cordatum fieri* Job xi. 12, (from לֵב *heart*).

The older Hebrew grammarians have represented Niphal as the proper *passive* of Kal. This representation is decidedly incorrect; for Niphal has not the characteristics of the other passives. There are still found in Kal traces of an early passive form (§ 50, 1), and the Arabic has an independent conjugation, corresponding with Niphal (*ingatala*), which has its own passive; nay, in Hebrew itself, there is probably a trace of the passive of Niphal in the form נִנְאֵל, Is. lix. 3; Lam. iv. 14. According to the *usage* of the language, the *passive* signification is certainly the predominant one; but it was first derived from the reflexive. The הֵן prefixed has the force of a reflexive pronoun, like הָהָ in Hithpaël.\*

Rem. 1. The *Inf. absol.* נִקְטֵל connects itself, in form, with the Preterite, to which it bears the same relation, as קָטַל to קָטֹל. Examples of this form, נִשְׁאַל *rogando* 1 Sam. xx. 6, נִבְכָּה *desiderando* Gen. xxxi. 30. An example of the other is, הִזְנֵן Jer. xxxii. 4; once אֶזְרִישׁ *exaudiendo* Eze. xiv. 3. The ה in the final syllable (which is essentially long) is also exhibited in this Infinitive form in Piël and Pual, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *â*. Moreover, the form הִקְטֵל is not less frequently used for the *Inf. absol.*, e. g. Num. xv. 31; Deu. iv. 26; 1 Ki. xx. 19.

2. In *Pause*, *Pathach* often takes the place of *Tsere* in the final syllable; e. g. וַיִּנְאֵל *and he was weaned* Gen. xxi. 8, as also in other cases (§ 29, 4, Rem.). In the 2nd and 3rd persons plural feminine, the form with *Pathach* is more common than that given in the *Paradigm*, e. g. הִזְכְּרָה *they shall be remembered*, Isa. lxv. 17; but only few examples occur of these forms.

3. When the *Fut.*, *Inf.*, or *Imp.* is immediately followed by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing

\* In other languages, too, the change of the reflexive into the passive is observed. It is still clear in Sanskrit and in Greek how the middle goes before the passive voice; the *r* at the end of the Latin passive is the reflexive pronoun = *se*; in the ancient Slavic and Bohemian, *amat-se* stands for *amatur*, in Dacoromanic *io me laudu* (I am praised). See Pott's *Etymologische Forschungen*, Th. 1, S. 133 ff., Th. 2, S. 92; Bopp's *Vergleichende Grammatik*, §. 476 ff.

the tone, takes *Seghol* instead of *Tsere*; e. g.  $\text{וַיִּפֹּטֵל בָּהּ}$  *he stumbles at it*, Eze. xxxiii. 12;  $\text{וַיִּשְׁמָע לוֹ}$  *and he heard him*, Gen. xxv. 21; comp.  $\text{וַיִּשְׁמָע אֱלֹהִים}$  *and God heard*, 2 Sam. xxi. 14; Ezr. viii. 23. In a few words, this form with the retracted tone has become the exclusive one, as  $\text{קִיְּמָר}$  *take heed*, Ex. xxiii. 21;  $\text{וַיִּלָּחֶם}$  *and he fought*, Num. xxi. 1.

4. For the 1st pers. sing.  $\text{אֶמְצָל}$  the form  $\text{אֶמְצָל}$  is equally frequent, as  $\text{אֶמְצָא}$  *I will be found*, Eze. xiv. 3;  $\text{אֶשְׁפָּרֵץ}$  *I swear*, Gen. xxi. 24. Comp. § 69, Rem. 5.

## SECT. 52.

## PIEL AND PUAL.

1. The characteristic of this conjugation (Arab. *Conj.* II. *qattala*, Aram.  $\text{קָטַל}$ ) is the *doubling of the middle stem-letter*. In the active, the Fut.  $\text{יִקְטֹל}$  and the Part.  $\text{קֹטֵל}$  (preformatives of which retain their original *Sh'va*) are formed, according to the general analogy, from the Inf. and Imp.  $\text{קָטַל}$ . The passive (Pual) has an obscure vowel of the third class after the first stem-letter, and *ā* (Pathach) after the second. In other respects the analogy is the same. In the inflexion of the Preterite of Piël, *Pathach* takes the place of *Tsere* in the 1st and 2nd persons ( $\text{קָטַלְתָּ}$ ,  $\text{קָטַלְתָּ}$ ), which properly have for their basis the form  $\text{קָטַל}$ . See Rem. 1.

The *ב*, which occurs also in the succeeding conjugations, as the characteristic of the Part., is connected with  $\text{מִי}$  *who?* in the sense of *some one*.

Piël and Pual are throughout distinguished by the *Daghesch* in the middle stem-letter. It is omitted only in the following cases: *a*) Always when this letter is a guttural (§ 64, 3). *b*) Sometimes, though rarely, when this letter has *Sh'va* (§ 20, 3, *b*), as  $\text{יִשְׁרְהוּ}$  Job xxxvii. 3, for  $\text{יִשְׁרְהוּ}$  *he directs it*;  $\text{שִׁלְּחָהּ}$  *she stretches forth*, for  $\text{שִׁלְּחָהּ}$  Eze. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the *litera dagessanda*; e. g.  $\text{לִקְחָהּ}$  for  $\text{לִקְחָהּ}$  *she is taken*, Gen. ii. 23; comp. ix. 14; Judges xvi. 16. In the Fut. and Part. the *Sh'va* under the preformatives may always serve as a mark of these conjugations.

2. *Significations of Piël.* *a*) It denotes *intensity* and *repetition* (comp. the *Nomina intensiva* and *iterativa*, which are also formed by doubling the middle stem-letter, § 84, 6—9);\* e. g.  $\text{צָהַק}$  *to laugh*, Piël *to sport, to jest* (to laugh repeatedly);  $\text{שָׁאַל}$  *to ask*, Piël *to beg*; hence it denotes that the action is *performed upon many*, as  $\text{קָבַר}$  *to bury (one)* Gen. xxiii. 4, Piël *to bury (many)* 1 Kings xi. 15.

\* Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words, *reichen, recken; streichen (stringo, Anglo-Saxon strecan), strecken*; comp. *Strich, Strecke; Wacker, from wachen*: others in which it has the *causative* signification, are *stechen, stecken; wachen, wecken*; in Greek  $\tau\acute{\epsilon}\lambda\lambda\omega$  *to bring to an end*, from the stem  $\tau\acute{\epsilon}\lambda\omega$  *to end*,  $\gamma\epsilon\upsilon\acute{\nu}\omega$  *to beget and to bear*, from  $\gamma\acute{\epsilon}\nu\omega$  *to come into being*. The above examples from the German show also that *ch*, when doubled, takes the form of *kh, ck*, in accordance with the laws relating to the *Daghesch* in Hebrew (§ 13, 3).

(So in Syriac frequently.) This signification of Piël is found with various shades of difference, as פָּתַח *to open*, Piël *to loose*; כָּפַר *to count*, Piël *to relate*. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, *b*) It has a *causative* signification (like Hiphil), e. g. לָמַד *to learn*, Piël *to teach*. It often takes the modifications expressed by, *to permit*, *to declare* or *to regard*, *to help*, as הֵיָה *to let live*; צִדֵּק *to declare innocent*; יָלַד *to assist in child-bearing*. *c*) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it*; as from קֵן *nest*, קִנֵּן *to make a nest*; from עָפַר *dust*, עָפַר *to throw dust, to dust*. It also expresses the *taking away* or *injuring* the thing or part of which the noun is the name (as in English, *to behead, to skin, to bone*), e. g. שָׁרַשׁ (from שֹׁרֵשׁ *a root*) *to root out, extirpate*; זָנַב (from זֵנַב *tail*) *properly to injure the tail, hence to rout the rear of an army*; רָשַׁן *to remove the ashes*. So also in verbs the origin of which cannot be traced to a noun; e. g. סָקַל *to stone*, and also *to remove the stones*, sc. from a field.\*

The significations of the passive will present themselves spontaneously, e. g. גָּנַב *to steal*, Piël *to steal*, Pual *to be stolen*.

In Piël, the proper and literal signification of a word is often retained, when Kal has adopted a figurative one, the former being the stronger and more prominent idea; e. g. רָפָא in Piël *to stitch up*, in Kal *to heal*; בָּרָא, Piël *to cut, to hew out*, Kal *to form, to make*; גָּלָה, Piël *to uncover*, Kal *to reveal*.

In intransitive verbs, also, Piël occurs as an intensive form, but only in poetry, as חָתַח *frangi*, Jer. li. 56; פָּתַח *to be open*, Is. xlviii. 8; lx. 11; רָוַה *to be drunken*, Is. xxxiv. 5, 7.

N.B. Rem. 1. The Pret. Piël has frequently (-) in the final syllable, instead of (·), e. g. אָבַד *to destroy*, שָׁבַר *to break in pieces*. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9), and in the middle of a period, when other words immediately follow; but at the end of a period, *Tsere* is the more common vowel. Comp. גָּדַל Is. xlix. 21 with גָּדַל Jos. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, as דִּבֶּר *to speak*, כִּפֶּר *to atone*, כִּבֶּם *to wash clothes*.

A single instance of (-) in the *first* syllable (after the manner of the Chaldee) is found in Gen. xli. 51, נִשְׁכַּח *to cause to forget*, occasioned by the play upon the name נִגְשָׁה. Compare the quadriliteral פָּרַשׁ, which is analogous in form with Piël (§ 56).

2. The Fut., Inf., and Imp., when followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g. יִבְקֹשׁ־לִי *he seeks for himself* Is. xl. 20, אֲסַפֵּל־לִי *sanctify to me* Ex. xiii. 2. So in Hithpaël. In the 1st pers. sing. Fut., there occurs, besides אֶסְפֹּל, also in a few cases the form with (·) under א, as אֶזְכֶּה Lev. xxvi. 33; and even with (-), as אֶזְכֶּר Zech. vii. 14 (according to § 23, 4, Rem. 2). With *Iav. conv.* we have also אֶזְכָּל for אֶזְכָּל Judges vi. 9. Instead of תִּמְטָלְנָה are found such forms as תִּמְטָלְנָה, but only in Is. iii. 16, and xiii. 18.

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\* In Arabic, *denominatives* of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting, also, in the simplest Conj. I. Comp. Hebrew Kal נָכַר (from נִשְׁכָּר) *to buy and sell grain*; Lat. *causari, prædari*, etc.

3. The Inf. absol. has the special form קָטַל, as יָסַר *castigando* Ps. cxviii. 18, and in Pual, גָּנַב Gen. xl. 15. But more frequently the form קָטַל is used; e. g. Jer. xii. 17; xxxii. 33.

4. In Pual, instead of Qibbutz, is found less frequently Qamets-chatuph, e. g. מִצְדָּם *dyled red* Nah. ii. 4; comp. iii. 7; Ps. lxxii. 20; lxxx. 1. It is merely an orthographic variation when Shureq takes the place of Qibbutz, as יִלְךְ Judges xviii. 29.

5. For the Inf. abs. of Pu. there is found גָּנַב Gen. xl. 15. The Inf. constr. does not occur in the regular verb.

6. The Part. Pual sometimes occurs without the prefix מִ; it is then distinguished, like the Part. Niph., only by the *Qamets* in the final syllable, e. g. לָקַח *taken*, 2 Kings ii. 10; comp. יִלְךְ for מִילְךְ Judges xiii. 8; also Eccles. ix. 12; Hos. i. 6, 8; Prov. xxv. 9.

## SECT. 53.

## HIPHIL AND HOPHAL.

1. The characteristic of the active is ה with (־) or (־) prefixed to the stem, and ־ inserted after the second radical. From the Inf. הִקְטִיל are formed the Fut and the Part. יִקְטִיל, מִקְטִיל, for יִהְיֶה־קְטִיל, מִהְיֶה־קְטִיל. In the passive, the ה is expressed with an obscure vowel, and the second syllable has *ā* instead of *ī*, as הִקְטַל or הִקְטַל, Fut. יִקְטַל or יִקְטַל, Inf. absol. הִקְטַל; and in its other forms it follows the general analogy. The inflexion has nothing peculiar, except that in the 1st and 2nd pers. Pret. the ־ is dropped, and Pathach takes its place, as הִקְטַל, הִקְטַל; which is explained by the analogy of the Aramaean (אִקְטַל) and of the Arabic (اَقْتَل), where the ־ is not found. It does not appear to be an essential characteristic of the form, but it has arisen out of a shorter vowel. See Rem. 1.

The *marks* of this conjugation are therefore, in the Pret., Imp., and Inf., the prefix ה; in the Fut. and Part., the vowel under the preformatives, which in Hiphil is *Pathach*, in Hophal, *Qibbutz* or *Qamets-chatuph*.

2. *Significations of Hiphil.* It is properly *causative of Kal*, and in this sense is more frequently employed than Piël (§ 52, 2, *b*), e. g. יָצָא *to go forth*, Hiph. *to bring out of, to lead forth*; קָדַשׁ *to be holy*, Hiph. *to sanctify*. When Kal is transitive, Hiph. takes two accusatives (§ 139, 1). Frequently Piël and Hiphil are both in use in the same signification, as אָבַד *to perish*, Piël and Hiph. *to destroy*; but generally only one of them is found, or they have some difference of signification, as כָּבֵד *to be heavy*, Piël *to honour*, Hiph. *to make heavy*. Intransitive verbs merely become transitive, e. g. נָטָה *to bow* (intrans.), Hiph. *to bow, bend*.

The causative and transitive signification of Hiphil is sometimes employed after a mode of conception familiar to the Hebrew, for the expression of ideas, which other languages express by

intransitive verbs. Especially, was any change in one's *habit of body* conceived (and very rightly too) by the Hebrew, as the result of personal agency, and was represented, in the mode of expression, as produced by the individual himself;\* e. g. *שָׁמֵן*, Hiph. *to become fat* (properly *to produce fat*); *חָזַק וְאָמַן*, Hiph. *to become strong* (properly *to develope strength*); *עָטַף*, Hiph. *to become feeble*. The same analogy applies to *עָשָׂר*, Hiph. *to become rich* (properly *to make, to acquire, riches*); also especially to words which express *the taking of a new colour*, as *הָאָדָם* *to become red*, *הַלָּבִין* *to become white*, etc. Moreover, what is merely a *state or condition*, becomes, in the Hebrew mode of conception, an *act*; e. g. *הִתְהַרֵּיט* not to be silent, but properly *to keep silence* (*silentium facere*, Plin.); *הִרְנִיחַ* *to lead a quiet life*, *הִאָּרִיחַ* *to prolong* (one's stay), *to tarry*. In such cases there is often an ellipsis, as *הִיטִיב* *to deal well*, *הִשְׁחִיתָ* *to do wickedly*, properly *to make good, or bad* (sc. *דְּרָכָיו*, *דְּרָכָיו*, which are often also expressed).

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing*, or *putting forth*, that of which the original noun is the name, e. g. *הִשְׁרִיט* *to put forth roots*, *הִקְרִין* *to put forth horns*. It also expresses the actual use of a member, as *הִאָּזִין* *to listen* (properly *to make ears*); *הִלָּצִין* *to chatter, to slander* (after the same analogy, properly *to make tongue, to use the tongue freely*).

The signification of *Hophal*, as of *Niphal*, may sometimes coincide with that of *Kal*, e. g. *יָכַל* *potuit*, Fut. *Hoph. potens fiet*, i. e. *poterit*.

Rem. 1. Only the Preterite of Hiphil retains always the *י* of the final syllable (in 3rd pers. sing. and plur.); on the contrary, the Inf., Imp., and Fut. frequently take *Tsere* instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with *i* and *e*. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Sheva*, and, with gutturals, it is changed into *Pathuch*.

2. The Inf. absol. has generally *Tsere*, with and without *Yodh*; as *הִקְדִּישׁ* Judg. xvii. 3; *הִכְבֵּד* Ex. viii. 11; *הִשְׁכִּיר* Amos ix. 8. After the manner of the Chaldee, we have *א* instead of the *ה* in *אֲשַׁבֵּים* *mane surgendo*, Jer. xxv. 3. Unfrequent exceptions, in which the form with *Tsere* stands for the Inf. constr., are found in Deut. xxvi. 12; xxxii. 8.

3. The Imp. but seldom takes the form *הִקְטִיל* (Ps. xciv. 1 in pause, perhaps also Is. xliii. 8); instead of it are employed the shortened and the lengthened forms *הִקְטַל* and *הִקְטִילָה*, as *הִשְׁמַן* *to make fat*, *הִקְשִׁיבָה* *attend!* The first takes *Seghol* before *Maqqeph*, as *הִקְפֹּןָה* Job xxii. 21. *הִקְטִיל* and *הִקְטִילוּ* are never shortened.

N.B. 4. In the Fut. of Hiph. the form with *Tsere* for the Jussive is the usual one, as *אֶל־תִּגְדֵּל* *make not great* Obad. 12, *יִכְרֹת* *let him cut off* Ps. xii. 4, especially with *ו* *convers.*, as *וַיִּבְדֵּל* *and he divided* Gen. i. 4. Before *Maqqeph* this *Tsere* becomes *Seghol*, as *וַיִּהְיוּ־קִבּוֹ* *and he held him* Judg. xix. 4. In the plural the forms *יִקְטִילוּ* and *יִקְטִילוּ* stand also for the Jussive and with *ו* *conv.*, e. g. *וַיִּדְבְּקוּ* Judg. xviii. 22: but the *i* (after the manner of the Aramæan) sometimes becomes *Sheva*, as *וַיִּרְכְּבוּ* *and they bent* Jer. ix. 2, *וַיִּדְבְּקוּ* *and they pursued* 1 Sam. xiv. 22; xxxi. 2. The defective mode of writing *Chireq*, e. g. *יִשְׁלַם*, is not an essential variation.

5. The form of the Part. with (·) in the *sing.* is doubtful (Is. liii. 3); but perhaps the plurals *כֹּחֲלָמִים* *dreamers* Jer. xxix. 8, *בְּעֻזָּרִים* *helpers* 2 Chron. xxviii. 23, are derived from this form. The *fem.* is *כֹּחֲלָתָה*, e. g. *מִישְׁפָּחָהּ* Lev. xiv. 21. Comp. Gen. xxxv. 8.

\* The verb *עָשָׂה* *to make*, is employed in the expression of the same ideas, e. g. *to make fat* (*fatness*), for, to produce fat upon his body, Job xv. 27; *to make fruits, to make branches*, for, to produce, to put forth, IIos. viii. 7; Job xiv. 9. Compare in Latin, *corpus facere*, Justin. 11, 8; *robur facere*, Irtius, Bell. Afr. 85; *sobolem dirities, facere*, Plin., and in Italian, *far corpo, far forze, far frutto*.

6. In the Pret. are sometimes found the forms הִקְלִינִי *we have approached* 1 Sam. xxv. 7, and אֶנְאַלְתִּי *I have soiled* (with א for ה, as in Aramæan) Is. lxiii. 3. Comp. Job xvi. 7.

7. In the Fut. and Part. the characteristic ה regularly gives place to the preformatives, as יִקְטִיל, מִקְטִיל, but not to prepositions in the Inf., לְהִקְטִיל, because their connexion with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions, as יְהוֹשִׁיעַ *he will save*, Ps. cxvi. 6, for יִשְׁעַי; יְהוֹדָה *he will praise*, for יִדְּהָה (in verbs פִּי only; on the contrary לְשַׁמֵּיעַ for לְהַשְׁמִיעַ Ps. xxvi. 7; לְהַאֲרִיב for לְהַאֲרִיב *to cause to faint*, 1 Sam. ii. 33. Comp. Is. xxiii. 11; Ps. lxxviii. 17.

N.B. 8. The *tone*, in Hiphil, does not fall on the affirmatives ה, ה־, and ו־. They take it, however, in the Pret. when *Vav conversive* is prefixed, as וְהִבְדִּילָהּ Ex. xxvi. 33.

9. In the passive (*Hophal*) Pret., Fut., and Part. ה (ח) is found in the first syllable as well as ח (ח), הִקְטַל, but not so often in the regular verb, e. g. הִשְׁכַּח Eze. xxxii. 32, and הִשְׁכַּחַה xxxii. 19; הִשְׁלַח, Part. מְשַׁלֵּחַ 2 Sam. xx. 21, and הִשְׁלַחַה Is. xiv. 19; but verbs פִּי have ה constantly, as הִנֵּחַ (according to § 9, 9, 2).

10. The Inf. absol. is distinguished by (ח) in the final syllable; e. g. הִחַלַּל *fasciando* Eze. xvi. 4, הִנִּיחַ *mutiando* Jos. ix. 24. Of the Inf. constr., as given in the Paradigm, there happens to be no example in the regular verb.

11. For Imperative Hophal, see above, § 46, 1, note.

## SECT. 54.

### H I T H P A E L.

1. This conjugation connects itself with Piël, inasmuch as it prefixes to the form קָטַל the syllable הִת (Chald. אִת, Syr. אִת\*), which, like הִת in Niphal (§ 51, 2, Rem.), has undoubtedly the force of a reflexive pronoun.

2. The ת of the syllable הִת in this conj., as also in Hithpoël and Hithpalel (§ 55), suffers the following changes:—

- a) When the first radical of the verb is a sibilant (ס, ז, ש), it changes places with ת (§ 19, 5), as הִשְׁתַּמֵּר *to take heed*, for הִתְשַׁמֵּר; הִסְתַּבֵּל *to be burdened*, for הִתְסַבֵּל. A single exception is contained in Jer. xlix. 3. With צ, moreover, the transposed ת is changed into the more nearly-related ט, as הִצְטַדֵּק *to justify one's self* for הִתְצַדֵּק.
- b) Before ר, ט, and ת, it is assimilated (§ 19, 2), e. g. הִדְבַּר *to converse*, הִטְהַר *to cleanse one's self*, הִתְהַמַּם *to conduct one's self uprightly*; sometimes also before נ and כ, as הִנְבֵּא *to prophesy*, elsewhere הִתְנַבֵּא; הִבְנוֹן for הִתְבְּנוֹן *to make one's self ready*. Once before ו Is. i. 16, before ש Eccl. vii. 16, before ר Is. xxxiii. 10.

\* See also in Hebrew אִתְחַבֵּר 2 Chron. xx. 35.

3. *The significations of Hithpaël.* a) Most frequently it is *reflexive*, but chiefly of *Piël*, as *הִתְקַדֵּשׁ* to sanctify one's self, *הִתְנַקֵּם* to avenge one's self, *הִתְאַוֵּר* to gird one's self. Then further it means, to make one's self that which is expressed by the first conjugation; hence, to conduct one's self as such, to show one's self, to imagine one's self, to affect, to be such; properly to make one's self so and so, to act so and so; e. g. *הִתְגַּדֵּל* to make one's self great, to act proudly, *הִתְחַכֵּם* to show one's self cunning, crafty; also, Eccles. vii. 16, to think one's self wise; *הִתְעַשֵּׂר* to make, i. e. to feign, one's self rich. Its signification sometimes coincides with that of *Kal*, and both forms are in use with the same meaning, e. g. *אָבַל*, *Kal* to mourn, is found only in poetry; *Hithp.* in the same sense, is more common in prose, and even takes an accusative (§ 138, 2, Rem. 1). b) It expresses *reciprocal action* (like *Niph.* § 51, 2, b), as *הִתְרְאָה* to look upon one another, Gen. xlii. 1. More frequently c) It expresses what one does indirectly to or for himself (comp. *Niph.* § 51, 2, c). It has then an active signification, and governs an accusative, e. g. *הִתְפַּשֵּׁט* *exuit sibi (vestem)*, *הִתְפַּתַּח* *solvit sibi (vincula)*. So without the accusative *הִתְהַלֵּךְ* to walk about for one's self (*ambulare*). Only seldom d) It is *passive*, e. g. *הִתְפַּקֵּד* to be numbered, mustered, Judges xx. 15, 17; xxi. 9. Comp. *Niphal*, § 51, 2, d. So *הִשְׁתַּכַּח* to be forgotten, Eccl. viii. 10.

The passive *Hothpaal* is found only in the few following examples: *הִתְפַּקְדוּ* (so always for *הִתְפַּקֵּד*) they were mustered, Numb. i. 47; ii. 33; *הִטְמָא* to be rendered unclean, Deu. xxiv. 4; *הִקְבַּם* to be washed, Lev. xiii. 55, 56; *הִדְישָׁנָה* it is smeared with fat, Is. xxxiv. 6.

Denominatives with the reflexive signification are: *הִתְיַהוֹר* to embrace Judaism (*make one's self a Jew*), from *יְהוּדָה*, *יְהוּדָה* Jew; *הִצְטַיֵּר* to supply one's self with food for a journey, from *צִידָה*.

N.B. Rem. The Preterite, as in *Piël*, has frequently *Pathach* in the final syllable, as *הִתְחַזַּק* to be strengthened, 2 Chron. xiii. 7; xv. 8. Final *Pathach* occurs also in the Fut. and Imp., as *יִתְחַכֵּם* he deems himself wise, Eccles. vii. 16; *יִתְקַדֵּשׁ* sanctify thyself, Jos. iii. 5. In pause these forms take *Qamets*, as *יִתְאַבֵּל* Eze. vii. 27, *יִתְלַפְּדוּ* Job xxxviii. 30. With the form in *Piël* *הִתְפַּלֵּג* (§ 52, Rem. 2) comp. *Hithp.* *הִתְהַלֵּכָה* Zech. vi. 7.

## SECT. 55.

### UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2) some are connected, in form, with *Piël*, and are made by the doubling or the repetition of one or more stem-letters, or by the lengthening of a vowel, i. e. by changes *within* the stem itself; others are analogous to *Hiphil*, and are formed by the addition of prefix letters or syllables. To the former class, besides a *passive* distinguished by the vowels, belongs also a *reflexive* form with the prefix *הִתְ*, after the analogy of *Hithpaël*.

Those which are analogous to Piël, and which follow it in their inflexion, are—

1. *Poël*; as קוּטַל, *pass.* Poal קוּטַל, *reflex.* Hithpoël הִתְקוּטַל (corresponding to Conj. III. and IV. in the Arabic *qátala, qátıla, taqátala*), Fut. יְקוּטַל, *Part.* מְקוּטַל, *Fut. pass.* יִקוּטַל, etc. In the regular verb it but very seldom occurs. Unquestionable examples are: *Part.* מִיִּנְפָטִי *my opponent at law*, Job ix. 15; יוֹרְעָתִי *I have appointed*, 1 Sam. xxi. 3 (unless we should read הוֹרְעָתִי *to take root*, *denom.* from שָׁרַשׁ *root*). In verbs עָע (§ 67) it is more frequent, e. g. הוֹלִיל, סוֹבֵב, הוֹיֵן.

The *signification* of Poël is, like that of Piël, often causative of Kal. Sometimes both Poël and Piël are in use in the same signification, as רֹצֵץ and רֹצֵץ *to oppress*; sometimes each has its peculiar modification of meaning, as סָבַב *to turn about, to change*; סוֹבֵב *to go about, to surround*; הִלָּל *to exult*, הוֹלִיל *to make foolish* (from הלל *to be brilliant*, but also *to be vainglorious, foolish*); הִנִּין *to make pleasant*, הוֹנִין *to commiserate*; שָׁרַשׁ *to root out*, שוֹרֵשׁ *to take root*.

With קוּטַל is connected the formation of quadrilaterals by the insertion of a consonant at the end of the first syllable, as קִרְטַל (§ 30, 3).

2. *Pilël, Pulal, Hithpalel*; as קָטַל and קִטַּל, *pass.* קָטַל, *reflex.* הִתְקַטַּל, like the Arabic Conj. IX. *iqṭalla*, and XI. *iqṭalla*, used especially of permanent states or conditions, e. g. of colours, as שָׁמֵן *to be at rest*, and רֵעֵן *to be green*; *pass.* אֶמָּל *to be withered*; but of these verbs there is no example in Kal. It is more frequent in verbs עָע, where it takes the place of Piël and Hithpael (§ 72, 7).

3. *Pealal*; as קָטַלַּל, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession, e. g. סִהֲרַר *to go about with quick motion*, hence (of the heart) *to palpitate*, Ps. xxxviii. 11, from סָהַר *to go about*; *pass.* הִכְרִיחַר *to ferment with violence, to make a rumbling sound*, Lam. i. 20. Nouns of this form are *diminutives* (§ 84, 23). Nearly related to this is—

4. *Pilpel*, formed from verbs עָע and עָע, by doubling both of the essential stem-letters; as סָבַב, from סָב=סָבַב; פִּלְפֵּל, from פָּל (כּוּל). This also is used of motion rapidly repeated, which all languages are prone\* to express by repetition of the same sound, צִפְצָף *to chirp*, צִלְצֵל *to tinkle*, גִּרְגַּר *to gurgle*, עִפְעֵף *to flutter* (from עָף *to fly*).

With Hiphil are connected—

5. *Tipheh*; as תִּפְּחַל, with ת prefixed, as תִּרְגַּל *to teach one to walk, to lead* (*denom.* from רָגַל *a foot*); in a stem of לָה, תִּתְרַה, *Fut.* יִתְרַה *to vie with*, Jer. xii. 5; xxii. 15 (from הָרָה *to be ardent, eager*). The Aramean has a similar form, תִּרְגַּם *to interpret*.

6. *Shaphel*; as שָׁפַח, frequent in Syriac, as שָׁלַח *to flame*, from להב. In Hebrew it is found only in the noun שִׁלְחָה *flame*, § 84, No. 35.

Forms of which single examples occur:—7. קָטַלַּט, *pass.* קָטַלַּט; as מוֹחֲסָם *scaled off, having the form of scales* Ex. xvi. 14, from חָסַף, חָשַׁף *to peel, to shell*.—8. קָטַחַל, as יָרִיחַ *a violent rain*, from יָרַח. —9. נִתְקַטַּל (frequent in the Rabbinic), a form compounded of Niphal and Hithpael, found in the examples נִתְקַטַּרְוּ לְנִפְסֵיהֶם *they suffer themselves to be warned* Eze. xxiii. 48, נִתְקַטַּרְוּ *to be expiated* Deut. xxi. 8.

We may mention also, as worthy of notice,—10. the form הִצְוֹרַר *to sound the trumpet*, commonly

\* Compare *tinno*, *tintinnus*, and in German *Ticktack*, *Wirrwarr*, *Klingklang* [our *ding dong*]. The repetition of the same letter in verbs עָע produces also the same effect; as in לָקַק *to lick*, דָּבַק *to beat*, טָבַף *to trip along*. Other languages express the same thing by *diminutive* forms; comp. in Lat. the termination *-illo*, as in *cantillo*, in Germ. *-eln, ern*, in *fimmern, trillern, tröpfeln* [comp. our *drip, dribble*]. Hence we may explain the relation, mentioned under No. 3, between these forms and the *diminutives*.

derived from the stem **הצר**. But it is probably a *denom.* from **הצוֹצֶרֶת** a trumpet, an *onomatopoetic* form like the old Latin *taratantara=tuba*. Ennius apud Servium ad *Æn.* 9, 503.

## SECT. 56.

## QUADRILITERALS.

Of the formation of quadrilaterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Piël, once after Hiphil. The following are all the examples that occur:—

*Pret.* **פָּרְשָׁו** he spread out, Job xxvi. 9 (with *Pathach* in the first syllable, as in Chaldee). *Fut.* **יִכְרֹסְקֶנָה** he will devour it, Ps. lxxx. 14. *Pass.* **רָטַפְּשׁ** to become green again, Job xxxiii. 25. *Part.* **מְכַרְפֵּל** girded, 1 Chr. xv. 27. After Hiphil **הִשְׁתַּמְּאִיל** contracted **הִשְׁתַּמְּאִיל** to turn to the left (denominative from **שָׂמַל**), Gen. xiii. 9, and other places.

## C. REGULAR VERB WITH PRONOMINAL SUFFIXES.\*

## SECT. 57.

The accusative of the personal Pronoun which follows a verb active may be expressed *a*) by a distinct word, **אֵת** (the sign of the accusative), with the *suffix* (§ 117, 2), as **אֵתוֹ קָטַל** (he has killed him); or *b*) by a mere *suffix*, as **קָטַלְהוּ** or **קָטְלוּ** (he has killed him). The second method is the usual one (§ 33), and it is only of it we now treat. Neither of these forms are employed when the accusative of the Pronoun is reflexive, in which case a reflexive verb is used, viz. Niph. and Hithpaël (§ 51 and 54), e. g. **הִתְקַדְּשׁ** he sanctified himself, not **קָדְשׁוֹ**, which would only signify *he sanctified him*.

This matter embraces two points, viz., the form of the suffix, and the changes in the verbal form in consequence of appending it. The former is exhibited in § 58. and the latter in §§ 59—61.

\* We treat of this subject here in connexion with the regular verb, in order to show in it the general analogy. As to the irregular verbs, the mode of shortening their forms before the suffixes will be noticed under each class.

† On the cases where the former must be employed, see § 121, 4, Rem.

C. REGULAR VERB WITH SUFFIXES. §§ 57—61.

SUFFIXES for 1 Sing. 2 Sing. m. 2 Sing. f. 3 Sing. m. 3 Sing. f. 1 Plur. 2 Plur. m. 2 Plur. f. 3 Plur. m. 3 Plur. f.									
PRET. Kal. 3. m.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ קָטַלְתָּ	קָטַלְתָּ	קָטַלְנוּ	קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם
3. f.	קָטַלְתִּי	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתָּ קָטַלְתָּ	קָטַלְתָּ	קָטַלְתִּי	קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם
2. m.	קָטַלְתָּ קָטַלְתָּ	—	—	קָטַלְתָּ קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	—	—	קָטַלְתֶּם
2. f.	קָטַלְתִּי	—	—	קָטַלְתִּי קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	—	—	קָטַלְתֶּם
1. c.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	—	קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם
Plur. 3. c.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתִּי	קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם
2. m.	קָטַלְתִּי	—	—	קָטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי	—	—	קָטַלְתֶּם
1. c.	—	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	—	קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם
INF. Kal.	קָטַלְתִּי קָטַלְתִּי	קָטַלְתָּ קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתִּי	קָטַלְתֶּם קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם
IMP. Kal.	קָטַלְתִּי	—	—	קָטַלְתָּ קָטַלְתָּ	קָטַלְתָּ	קָטַלְתִּי	—	—	קָטַלְתֶּם
FUT. Kal. 3. m.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּ יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְנוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּן	יִקְטַלְתֶּם
3. m. with Nun epenthetic.	יִקְטַלְנִי	יִקְטַלְתָּ	—	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְנִי	—	—	—
Plur. 3. m.	יִקְטַלְתִּי	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתָּ	יִקְטַלְתִּי	יִקְטַלְתֶּם	יִקְטַלְתֶּן	יִקְטַלְתֶּם
PRET. Piél.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתִּי	קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם

SECT. 58.

THE SUFFIX OF THE VERB.

1. The *suffixes* appended to the verb express the accusative of the *personal Pronoun*; and they are the following:—

*Singular.*

1. comm. גִּי; יָגִי, in pause יָגִי, יָגִי me.
2. { m. יָ, יָ (‘khā), in pause יָגִי,  
also יָגִי } thee.  
f. יָ, יָ, יָ rarely יָגִי

*Plural.*

1. comm. גִּי, גִּי us.
2. { m. כֶּם, כֶּם  
f. כֶּן, כֶּן } you.

*Singular.*

3. { *m.* הוּ, וּ; הוּ, (ה), וּ; הוּ *him.*  
*f.* הָ; הָ; הָ *her.*

*Plural.*

3. { *m.* הֵם,\* הֵם; הֵם (contr. from  
הֵם), הֵם, הֵם (contr.  
from הֵם), הֵם, poet. *them.*  
מוּ, מוּ, מוּ  
*f.* הֵן,\* הֵן; הֵן, הֵן, הֵן

2. These suffixes clearly are, for the most part, *shortened forms of the personal Pronoun*, and only some of them require explanation.

In the suffix of the 2nd person (הָ, הָ, הָ) the basis appears to be a lost form of the pronoun אַתָּה with כ instead of ת (אַתָּה, אַתָּה; אַתָּה), which was employed here in order to distinguish the suffixes from the affirmatives of the Preterite (§ 44, 1).

In the 3rd person *masc.*, out of הוּ, by rejecting the feeble *h*, there arose *ā-u*, and thence *ô* (§ 23, 5), usually written וּ, much more seldom ה. In the *fem.*, the suffixes from הֵן ought, according to analogy, to sound הָ, הָ, הָ; but instead of הָ, we have, for the sake of euphony, simply הָ, where the ה is regularly a consonant, and therefore marked with *Mappiq*.

Once (Eze. xli. 15) אֵן stands for הָ, as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned by the regard had to the form and tense of the verb which received them. Thus, *three forms* of almost every suffix may be distinguished:

- a*) One beginning with the consonant itself, as הוּ, הוּ, הוּ (הָ), etc. This is appended to verbal forms which end with a vowel, as קָטַלְתִּיהוּ, קָטַלְתִּי.
- b*) A second and a third, with the so-called *union-vowels*‡ (וּ, וּ) for the verbal forms which end with a consonant (for the exception, see § 59, Rem. 3): with the union-vowel *a* for the forms of the Preterite, as קָטַלְתִּי, קָטַלְתִּי, קָטַלְתִּי; with the *union-vowel e* (rarely *a*) for the forms of the Future and Imperative, as יִקְטַלְתִּי, קָטַלְתִּי. To the Preterite belongs also the suffix וּ, as having originated

\* הָ occurs very seldom as *verbal* suffix (Deut. xxxii. 26); הָ not at all. Yet they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.

† Traces of this lost form appear still in the affirmatives of the Æthiopic Preterite, as *qatalka* (thou hast killed), and also in the Samaritan (see Gesenii *Anecdota Orientalia*, p. 43). Comp. what was said in § 44, 1, on קָטַלְתִּי. The forms with *t* and *k* are not unfrequently interchanged in languages generally (see § 33, 3, note).

‡ We retain the common name *union-vowel* [Bindevocal], although it rests on a rather superficial view, and is somewhat vague. These union-sounds seem, for the most part, to be residues of ancient terminations of the verb, like *i* in קָטַלְתִּיהוּ. Take, for example, the Hebrew form *qatal-ani*, when compared with the Arabic *qatala-ni*; and, on the other hand, the Heb. *qatalotni* and the Arab. *qatalatni*.

from  $\text{הָיָה}$ . With  $\text{הָ}$ ,  $\text{כֵּן}$ ,  $\text{כֵּן}$ , the uniting sound is only a half vowel (*vocal Sh'va*), as  $\text{הָיָה}$ ,  $\text{כֵּן}$ ,  $\text{כֵּן}$ , e. g.  $\text{קָטַלְהָ$  (*q'tāl'khā*); or when the final consonant of the verb is a guttural,  $\text{הָיָה}$ , e. g.  $\text{שָׁלַחְהָ$ . In *pause*, this *Sh'va* becomes *Seghol* with the tone  $\text{הָיָה}$ .

Rem. 1. As *rare* forms, may be mentioned: *sing.* 2nd pers. *m.*  $\text{הָיָה}$  1 Kings xviii. 44, in *pause*  $\text{הָיָה}$  Is. lv. 5, and  $\text{הָיָה}$  Prov. ii. 11; *fem.*  $\text{הָיָה}$ ,  $\text{הָיָה}$  Ps. cxxxvii. 6, and in the later Psalms frequently. ( $\text{הָיָה}$ , contrary to the rule, appended to the Pret. in Judges iv. 20.)—In the 3rd pers. *masc.*  $\text{הָיָה}$  Ex. xxxii. 25, Num. xxiii. 8; *fem.*  $\text{הָיָה}$  without *Mappiq* Num. xv. 28, Jer. xlv. 19.—The forms  $\text{מוֹ$ ,  $\text{מוֹ}$ ,  $\text{מוֹ}$ , are strictly poetic (except Ex. xxiii. 31); instead of  $\text{מוֹ}$ , we find  $\text{מוֹ}$  once in Ex. xv. 5. On the origin of these forms, see § 32, Rem. 7.

2. By comparing these suffixes of the verb with the suffixes of the noun (§ 91), we discover: a) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); b) the verbal suffix, where it differs from that of the noun, is longer, as  $\text{הָיָה}$ ,  $\text{הָיָה}$ ,  $\text{הָיָה}$ , *me*,  $\text{הָיָה}$ , *my*. The reason is, that the object of the verb is less closely connected with it than the possessive pronoun is with the noun; on which account, also, the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowels there is inserted a union-syllable,  $\text{הָיָה}$ ,  $\text{הָיָה}$  (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Future and in *pause*, e. g.  $\text{יְבָרְכֶנּוּ}$  *he will bless him* (Ps. lxxii. 15),  $\text{יְכַבְּדֶנּוּ}$  *he will honour me* (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, viz.—

1st pers.  $\text{הָיָה}$ ,  $\text{הָיָה}$ , for  $\text{הָיָה}$ ,  $\text{הָיָה}$ ;

2nd pers.  $\text{הָיָה}$ , once  $\text{הָיָה}$  (Jer. xxii. 24);

3rd pers.  $\text{הָיָה}$  for  $\text{הָיָה}$ , also  $\text{הָיָה}$  (Num. xxiii. 13); *fem.*  $\text{הָיָה}$  for  $\text{הָיָה}$ ;

1st pers. plur.  $\text{הָיָה}$  for  $\text{הָיָה}$ .

In the other persons this *Nun* does not occur.

Rem. The forms with *Nun* distinctly written are rare, only poetic (Jer. v. 22), and do not occur at all in 3 *fem.* sing. and 1 *plur.* The contracted forms (with the *Nun* assimilated) are rather frequent, especially in *pause*.

N.B. This *Nun* is of a demonstrative nature, and gives more emphasis to the word, and is therefore chiefly found in *pause*. It occurs besides also in the conjunction of the suffixes with certain particles (§ 100, 5). This *Nun* is frequent in Chaldee; in Samaritan it is appended also to the Preterite, and in similar cases even a  $\text{נ}$  inserted. In the Syriac there is a *Yodh* with consonant power used in the same way.

## SECT. 59.

### THE PRETERITE WITH PRONOMINAL SUFFIXES.

1. The endings (*affirmatives*) of the Preterite have in part a different form, when connected with the suffixes; viz.—

a) In the 3 *sing. fem.*  $\text{הָיָה}$ ,  $\text{הָיָה}$ , the original feminine-ending, for  $\text{הָיָה}$ ;

- b) 2 *sing. masc.* besides  $\text{הָ}$  also  $\text{הֵ}$  to which the union-vowel is attached, but the only clear instance of it is with  $\text{הָיָה}$ ;<sup>\*</sup>
- c) 2 *sing. fem.*  $\text{הִי}$ , likewise an older form for  $\text{הֵּי}$  (comp.  $\text{הִיא}$ ,  $\text{קָטְלָהּ}$ , § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the context.
- d) 2 *plur. masc.*  $\text{הֵי}$  for  $\text{הֵם}$ , which is explained by the Arabic *antum, qataltum*, Chald.  $\text{הֵמָּן}$ ,  $\text{קָטְלָתֵין}$  for  $\text{הֵמָּם}$ ,  $\text{קָטְלָתֵם}$  (§ 32, Rem. 5). Of the *fem.*  $\text{קָטְלָתֵין}$  with suffixes there is no instance, but probably it took the same form as the *masc.*

We exhibit, first, the forms of the Preterite in *Hiphil* as they appear in connexion with suffixes, because here no further change takes place in the stem itself, except as to the tone (see No. 2):

<i>Sing.</i>	<i>Plur.</i>
3 m. $\text{הִקְטִיל}$	3 c. $\text{הִקְטִילוּ}$
3 f. $\text{הִקְטִילָהּ}$	
2 m. $\text{הִקְטַלְתָּ}$ , $\text{הִקְטַלְתָּ}$	2 m. $\text{הִקְטַלְתֶּם}$
2 f. $\text{הִקְטַלְתְּ}$ , $\text{הִקְטַלְתְּ}$	
1 c. $\text{הִקְטַלְתִּי}$	1 c. $\text{הִקְטַלְתֶּנּוּ}$

The beginner is recommended to practise first the manner of connecting the suffixes with this *Hiphil*-form, and then to apply himself to that with the Pret. of *Kal*. (See No. 2.)

2. The tone inclines towards the appended suffix, so that it never remains on the stem itself. And this occasions, particularly in the Preterite of *Kal*, certain vowel changes, in consequence of which the following forms present themselves:—

<i>Sing.</i>	<i>Plur.</i>
3 m. $\text{קָטַל}$ ( $\text{קָטַל}$ , Rem. 1)	3 c. $\text{קָטְלוּ}$
3 f. $\text{קָטַלָּהּ}$	
2 m. $\text{קָטַלְתָּ}$ ( $\text{קָטַלְתָּ}$ , Rem. 4)	2 m. $\text{קָטַלְתֶּם}$
2 f. $\text{קָטַלְתְּ}$ ( $\text{קָטַלְתְּ}$ , Rem. 4)	
1 c. $\text{קָטַלְתִּי}$	1 c. $\text{קָטַלְתֶּנּוּ}$

These forms are exhibited in connexion with all the suffixes in Paradigm C. It will be seen there, too, how the *Tsere* in *Piél* changes sometimes into *Seghol*, and sometimes into *vocal Sh'va*.

Rem. 1. The *suffixes* for the 2nd pers. pl.,  $\text{כֶּם}$  and  $\text{כֶּן}$ , are (together with  $\text{הֶם}$  and  $\text{הֶן}$ ) rather weightier [more strongly accented] forms than the others, and hence are called *grave suffixes*. They always have the tone, and cause in the 3 m. *sing.* of Pret. *Kal* a greater shortening than the others (called *light suffixes*), e. g.  $\text{קָטַלְתֶּם}$ ,  $\text{קָטַלְתֶּן}$ . This difference has still greater effect in the case of *nouns* (§ 91).

\* The short *a* here belongs probably also to the form of the verb itself. See the preceding § 3, *h*, note.

2. In the 3 *sing. masc.* קָטְלוּ is also contracted into קָטְלוּ, according to § 23, 5, and so likewise in the 2 *sing. masc.* קָטְלָהּ into קָטְלוּ.

3. The 3 *sing. fem.* קָטְלָהּ (=קָטְלָהּ) has the twofold peculiarity, *a*) that the ending *ath* constantly draws the tone to itself, except with קָם and קָן (see Rem. 1), and then takes the suffixes that make a syllable of themselves (נִי, דְּ, הִי, הֶ, נוּ, כָּם, קָן) without a union vowel, contrary to the general rule (§ 58, 3, *a*); *b*) with the other suffixes the union-vowel is indeed adopted, but the tone is drawn back to the penultima, so that they appear with shortened vowels (דָּ, מָ e. g. אֶהְבֶּהָ she loves thee Ruth iv. 15, שִׁרְפֹתָם it burneth them Is. xlvii. 14, שָׁנְבָתָם she has stolen them Gen. xxxi. 32. For הִנֵּי-הָ etc., we find in *pause* הִנֵּי- Ps. lxxix. 10, הִנֵּי- Cant. viii. 5, and also without *pause*, for the sake of correspondence in sound, הִנֵּי-הָ (she has born thee) in the same verse (Cant. viii. 5). The forms קָטְלָהּ, קָטְלָהּ are *contr.* from קָטְלָהּ, קָטְלָהּ after the analogy of הִנֵּי, for הִנֵּי (§ 58, 4).

4. In the 2 *sing. masc.* קָטְלָהּ is always used, and the suffixes have no union-vowel, except in קָטְלָהּ, from קָטְלָהּ and הִנֵּי, e. g. הִנֵּי-הָ thou searchest me Ps. cxxxix. 1, but also הִנֵּי-הָ thou hast forsaken me Ps. xxii. 2. In the 2 *sing. fem.* הִנֵּי is written also defectively הִנֵּי Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the *masc.* form is also used הִנֵּי-הָ thou (fem.) adjurest us Cant. v. 9; Jos. ii. 17; and with *Tsere* הִנֵּי-הָ thou (fem.) hast let us down Jos. ii. 18.

5. From a verb *middle O* we have הִנֵּי-הָ I have subdued him Ps. xliii. 5, with a shortened *o* in a syllable that has lost the tone (§ 44, Rem. 3).

## SECT. 60.

### FUTURE WITH PRONOMINAL SUFFIXES.

In the forms of the Future, which end with the last stem-letter, the vowel *o* of the final syllable is shortened generally to *simple Sh'eva vocal* (ִ), at times to *Chateph-qamets* (ֶ) Jer. xxxi. 33; but to *Qamets-chaturph* (ֶ) before דְּ, כָּם, קָן. Instead of הִנֵּי-הָ the form הִנֵּי-הָ\* is used as 2nd and as 3rd person, Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with *Nun demonstrative* (§ 58, 4) is specially adopted at the end of the clause or period.

N.B. Rem. 1. Verbs with *Fut. A* (to which belong all that have a *guttural* for the 3rd radical, § 65) retain the full *A* in the *Fut.* and *Imp.*, and the *Pathach*, when it comes to stand in an open syllable, is lengthened into *Qamets*, e. g. הִנֵּי-הָ send me Is. vi. 8, הִנֵּי-הָ it put me on Job xxix. 14, הִנֵּי-הָ let them demand it back Job iii. 5.

2. Occasionally, as exceptions, *suffixes* occur also in the Future, with the union-vowel *a*, as הִנֵּי-הָ Ex. xxix. 30; comp. ii. 17; Gen. xix. 19; xxix. 32.

3. The *suffixes* are at times appended also to the plural forms in הִנֵּי, e. g. הִנֵּי-הָ ye crush me, Job xix. 2; elsewhere always without a union-vowel הִנֵּי-הָ they will find me, Prov. i. 28; Is. lx. 7, 10; Jer. v. 22.

4. In *Pi'el*, the *Tsere* of the final syllable, like the *Cholem* in *Kal*, becomes *Sh'eva*; but before the suffixes דְּ, כָּם, קָן it is only shortened into *Seghol*, e. g. הִנֵּי-הָ he will gather thee, Deut. xxx. 4; more rarely into *Chireq*, as הִנֵּי-הָ I will strengthen you, Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1.

5. In *Hiph'il*, the *Chireq* remains, as הִנֵּי-הָ thou clothest me, Job x. 11; and only rarely are to be met with forms like הִנֵּי-הָ thou enrichest it, Ps. lxxv. 10; 1 Sam. xvii. 25. Comp. § 53, Rem. 4.

\* This form is also found as *feminine* without a suffix, Jer. xlix. 11; Eze. xxxvii. 7.

## SECT. 61.

## INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *acc.* of the personal pronoun), as *קָטַלְתִּי* *to kill me*; but as a *noun* it can take also the *nominal suffix* (the *genitive*), as *קָטַלִּי* *my killing* (see § 133, 1, 2). In either case it assumes the form *קָטַל*, with the *o* drawn backward (comp. the *segholate nouns* of the form *קָטַל*, with which *קָטַל* is nearly related, § 84, No. 10, 11, and § 93, Parad. VI.).

Rem. 1. The *Inf.* of the form *שָׁבַב* becomes with suffixes *שָׁבַבְתָּ* Gen. xix. 33, like nouns of the form *דָּבַשׁ*.

2. Before *ךָ*, *כֶּם*, *כֵּן*, forms are found which depart from the analogy of *segholate nouns*, e. g. *אָכַלְתָּם* *your eating* Gen. iii. 5, *עָמַדְתָּ* *thy standing* Obad. 11; but, as conformable to this analogy, are to be regarded *קָצַרְתָּם* *your harvesting* Lev. xix. 9, and *מָאַסְתָּם* (*mö-ðs-khēm*) *your contemning* Is. xxx. 12.

2. What has been said of the *Inf.* is applicable also to the leading form *קָטַל* of the *Imp.* The forms *קָטַלִּי*, *קָטַלְוּ*, which are not presented in the Paradigm, suffer no change. For the *fem.* *קָטַלְנָה* is substituted the masculine form *קָטַלוּ*, as in the Future. On *שָׁלַחְנִי*, see § 60, Rem. 1. In the *Imp.* of *Hiphil*, not the form *הִקָּטַל*, but *הִקָּטַלְוּ* is used; e. g. *הִקָּרִיבוּהוּ* *offer it*, Mal. i. 8.

3. In the *Participles*, the shortening of the vowels is the same as in *nouns* of the like form, e. g. *קָטַל*, *מִקָּטַל*, according to § 93, Parad. VII.

On the difference between *קָטַלְוּ* and *קָטַלְנִי*, see § 135, 2.

## II. THE IRREGULAR VERB.\*

## A. VERBS WITH GUTTURALS.

## SECT. 62.

Verbs which have a guttural for one of the three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course *א* and *ה* come under consideration here only when they retain their power as consonants, and are not mere substitutes for vowels; *ח* also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we

\* See the general view of the classes, in § 41.

distinguish the cases in which the guttural is the first, second, or third stem-letter. The following three Paradigms, D, E, and F, where those conjugations, which are wholly regular, are omitted, exhibit their inflexions, and the following sections explain them more fully:—

TABLES OF THE VERBS WITH GUTTURALS.

D. VERB PE GUTTURAL. § 63.					E. VERB AYIN GUTTURAL. § 64.					
	KAL.	NIPHAL.	HIPHIL.	HOPHAL.		KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3. m.	עָמַד	הָעָמַד * גָּעַמַד	הָעָמַד * גָּעַמַד	הָעָמַד *	שָׁחַט	נִשְׁחַט	בָּרַךְ *	בָּרַךְ *	הִתְבָּרַךְ *	הִתְבָּרַךְ *
3. f.	עָמְדָה	הָעָמְדָה * גָּעְמְדָה	הָעָמְדָה * גָּעְמְדָה	הָעָמְדָה *	שָׁחַטָה *	נִשְׁחַטָה *	בָּרַכָה	בָּרַכָה	הִתְבָּרַכָה	הִתְבָּרַכָה
2. m.	עָמַדְתָּ	הָעָמַדְתָּ גָּעַמַדְתָּ	הָעָמַדְתָּ גָּעַמַדְתָּ	הָעָמַדְתָּ	שָׁחַטְתָּ	נִשְׁחַטְתָּ	בָּרַכְתָּ	בָּרַכְתָּ	הִתְבָּרַכְתָּ	הִתְבָּרַכְתָּ
2. f.	עָמַדְתְּ	הָעָמַדְתְּ גָּעַמַדְתְּ	הָעָמַדְתְּ גָּעַמַדְתְּ	הָעָמַדְתְּ	שָׁחַטְתְּ	נִשְׁחַטְתְּ	בָּרַכְתְּ	בָּרַכְתְּ	הִתְבָּרַכְתְּ	הִתְבָּרַכְתְּ
1. c.	עָמַדְתִּי	הָעָמַדְתִּי גָּעַמַדְתִּי	הָעָמַדְתִּי גָּעַמַדְתִּי	הָעָמַדְתִּי	שָׁחַטְתִּי	נִשְׁחַטְתִּי	בָּרַכְתִּי	בָּרַכְתִּי	הִתְבָּרַכְתִּי	הִתְבָּרַכְתִּי
Plur. 3. c.	עָמְדוּ	הָעָמְדוּ גָּעַמְדוּ	הָעָמְדוּ גָּעַמְדוּ	הָעָמְדוּ	שָׁחַטוּ *	נִשְׁחַטוּ *	בָּרְכוּ	בָּרְכוּ	הִתְבָּרְכוּ	הִתְבָּרְכוּ
2. m.	עָמַדְתֶּם *	הָעָמַדְתֶּם גָּעַמַדְתֶּם	הָעָמַדְתֶּם גָּעַמַדְתֶּם	הָעָמַדְתֶּם *	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בָּרַכְתֶּם	בָּרַכְתֶּם	הִתְבָּרַכְתֶּם	הִתְבָּרַכְתֶּם
2. f.	עָמַדְתֶּן *	הָעָמַדְתֶּן גָּעַמַדְתֶּן	הָעָמַדְתֶּן גָּעַמַדְתֶּן	הָעָמַדְתֶּן *	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בָּרַכְתֶּן	בָּרַכְתֶּן	הִתְבָּרַכְתֶּן	הִתְבָּרַכְתֶּן
1. c.	עָמַדְנוּ	הָעָמַדְנוּ גָּעַמַדְנוּ	הָעָמַדְנוּ גָּעַמַדְנוּ	הָעָמַדְנוּ	שָׁחַטְנוּ	נִשְׁחַטְנוּ	בָּרַכְנוּ	בָּרַכְנוּ	הִתְבָּרַכְנוּ	הִתְבָּרַכְנוּ
INF. constr.	עָמַד *	הָעָמַד *	הָעָמַד *	הָעָמַד *	שָׁחַט	הַשָּׁחַט	בָּרַךְ *	wanting	הִתְבָּרַךְ *	הִתְבָּרַךְ *
INF. absol.	עָמַד	הָעָמַד * גָּעַמַד	הָעָמַד * גָּעַמַד	הָעָמַד *	שָׁחַט	נִשְׁחַט	בָּרַךְ *	wanting	הִתְבָּרַךְ *	הִתְבָּרַךְ *
IMP. m.	עָמַד *	חֲזַק *	הָעָמַד *	הָעָמַד *	שָׁחַט *	הַשָּׁחַט	בָּרַךְ *	wanting	הִתְבָּרַךְ *	הִתְבָּרַךְ *
f.	עָמְרִי	חֲזָקִי	הָעָמְרִי	הָעָמְרִי	שָׁחַטִי *	הַשָּׁחַטִי *	בָּרְכִי	wanting	הִתְבָּרְכִי	הִתְבָּרְכִי
Plur. m.	עָמְדוּ	חֲזָקוּ	הָעָמְדוּ	הָעָמְדוּ	שָׁחַטוּ	הַשָּׁחַטוּ	בָּרְכוּ	wanting	הִתְבָּרְכוּ	הִתְבָּרְכוּ
f.	עָמְדֶנָּה *	חֲזַקְנָה *	הָעָמְדֶנָּה *	הָעָמְדֶנָּה *	שָׁחַטְנָה	הַשָּׁחַטְנָה	בָּרַכְנָה	wanting	הִתְבָּרַכְנָה	הִתְבָּרַכְנָה
FUT. 3. m.	יַעֲמֹד *	יִחְזַק *	יַעֲמִיד *	יַעֲמִיד *	יִשְׁחַט *	יִשְׁחַט *	יְבָרַךְ *	יְבָרַךְ *	יִתְבָּרַךְ *	יִתְבָּרַךְ *
3. f.	תַּעֲמֹד	תִּחְזַק	תַּעֲמִיד	תַּעֲמִיד	תִּשְׁחַט	תִּשְׁחַט	תְּבָרַךְ	תְּבָרַךְ	תִּתְבָּרַךְ	תִּתְבָּרַךְ
2. m.	תַּעֲמֹד	תִּחְזַק	תַּעֲמִיד	תַּעֲמִיד	תִּשְׁחַט	תִּשְׁחַט	תְּבָרַךְ	תְּבָרַךְ	תִּתְבָּרַךְ	תִּתְבָּרַךְ
2. f.	תַּעֲמִיד *	תִּחְזָקִי *	תַּעֲמִידִי	תַּעֲמִידִי	תִּשְׁחַטִי *	תִּשְׁחַטִי *	תְּבָרְכִי	תְּבָרְכִי	תִּתְבָּרְכִי	תִּתְבָּרְכִי
1. c.	אֶעֱמֹד *	אֶחְזַק	אֶעֱמִיד	אֶעֱמִיד	אֶשְׁחַט	אֶשְׁחַט	אֶבָּרַךְ	אֶבָּרַךְ	אֶתְבָּרַךְ	אֶתְבָּרַךְ
Plur. 3. m.	יַעֲמְדוּ *	יִחְזְקוּ *	יַעֲמִידוּ	יַעֲמִידוּ	יִשְׁחַטוּ	יִשְׁחַטוּ	יְבָרְכוּ	יְבָרְכוּ	יִתְבָּרְכוּ	יִתְבָּרְכוּ
3. f.	תַּעֲמִידְנָה	תִּחְזַקְנָה	תַּעֲמִידְנָה	תַּעֲמִידְנָה	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבָרַכְנָה	תִּתְבָּרַכְנָה	תִּתְבָּרַכְנָה
2. m.	תַּעֲמִידוּ	תִּחְזְקוּ	תַּעֲמִידוּ	תַּעֲמִידוּ	תִּשְׁחַטוּ	תִּשְׁחַטוּ	תְּבָרְכוּ	תְּבָרְכוּ	תִּתְבָּרְכוּ	תִּתְבָּרְכוּ
2. f.	תַּעֲמִידְנָה	תִּחְזַקְנָה	תַּעֲמִידְנָה	תַּעֲמִידְנָה	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תְּבָרַכְנָה	תְּבָרַכְנָה	תִּתְבָּרַכְנָה	תִּתְבָּרַכְנָה
1. c.	נִעְמַד	נִחְזַק	נִעְמִיד	נִעְמִיד	נִשְׁחַט	נִשְׁחַט	נִבָּרַךְ	נִבָּרַךְ	נִתְבָּרַךְ	נִתְבָּרַךְ
FUT. apoc. (jussive)	—	יַעֲמֹד	—	—	יִשְׁחַטְהוּ	יִשְׁחַטְהוּ	—	—	—	—
PART. act.	עָמֵד	נִעְמֵד *	מִעֲמִיד *	—	שָׁחַט	נִשְׁחַט	מְבָרַךְ *	מְבָרַךְ *	מִתְבָּרַךְ *	מִתְבָּרַךְ *
pass.	עָמִיד	—	מִעֲמִיד	—	שָׁחִיט	—	—	—	—	—

F. VERB LAMEDH GUTTURAL. § 65.							
	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
PRET. 3. m.	שָׁלַח	נִשְׁלַח	שָׁלַח *	שָׁלַח	הִשְׁלִיחַ *	הִשְׁלַח	הִשְׁתַּלַּח *
3. f.	שָׁלְחָה	נִשְׁלְחָה	שָׁלְחָה	שָׁלְחָה	הִשְׁלִיחָה	הִשְׁלַחָה	הִשְׁתַּלַּחָה
2. m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ	שָׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2. f.	שָׁלַחְתְּ *	נִשְׁלַחְתְּ *	שָׁלַחְתְּ *	שָׁלַחְתְּ *	הִשְׁלַחְתְּ *	הִשְׁלַחְתְּ *	הִשְׁתַּלַּחְתְּ *
1. c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי	שָׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3. c.	שָׁלְחוּ	נִשְׁלְחוּ	שָׁלְחוּ	שָׁלְחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלְּחוּ
2. m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם	שָׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2. f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן	שָׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1. c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ	שָׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INF. constr.	שָׁלַח *	הִשְׁלַח *	שָׁלַח *		הִשְׁלִיחַ *		הִשְׁתַּלַּח *
INF. absol.	שָׁלַח *	נִשְׁלַח *	שָׁלַח *	wanting	הִשְׁלַח *	הִשְׁלַח *	
IMP. m.	שָׁלַח *	הִשְׁלַח *	שָׁלַח *		הִשְׁלַח *		הִשְׁתַּלַּח *
f.	שָׁלְחִי	הִשְׁלְחִי	שָׁלְחִי		הִשְׁלִיחִי	wanting	הִשְׁתַּלְּחִי
Plur. m.	שָׁלְחוּ	הִשְׁלְחוּ	שָׁלְחוּ	wanting	הִשְׁלִיחוּ		הִשְׁתַּלְּחוּ
f.	שָׁלַחְנָה *	הִשְׁלַחְנָה	שָׁלַחְנָה *		הִשְׁלַחְנָה		הִשְׁתַּלַּחְנָה *
FUT. 3. m.	יִשְׁלַח *	יִשְׁלַח *	יִשְׁלַח *	יִשְׁלַח	יִשְׁלִיחַ *	יִשְׁלַח	יִשְׁתַּלַּח *
3. f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
2. m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
2. f.	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלְחִי	תִּשְׁלִיחִי	תִּשְׁלְחִי	תִּשְׁתַּלְּחִי
1. c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁלַח	אֶשְׁתַּלַּח
Plur. 3. m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלִיחוּ	יִשְׁלְחוּ	יִשְׁתַּלְּחוּ
3. f.	תִּשְׁלַחְנָה *	תִּשְׁלַחְנָה *	תִּשְׁלַחְנָה *	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה *	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה *
2. m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלִיחוּ	תִּשְׁלְחוּ	תִּשְׁתַּלְּחוּ
2. f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
1. c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
FUT. apoc. (jussive)					יִשְׁלַח		
FUT. with Suff.	יִשְׁלַחְנִי						
PART. act.	שָׁלֹחַ *	נִשְׁלֹחַ	מִשְׁלֹחַ *		מִשְׁלִיחַ *		מִשְׁתַּלֵּחַ *
pass.	שָׁלֹחַ *			מִשְׁלֹחַ		מִשְׁלֹחַ	

## SECT. 63.

VERBS PE GUTTURAL. E. g. עָמַד to stand. Parad. D, § 62.

The deviations from the regular verb may here be reduced to the following particulars:—

1. When the first stem-letter, at the beginning of the word, would regularly require a simple Sh'va (קָטַלְתָּם, קָטַל), it takes here one of the composite Sh'vas (§ 10, 2; § 22, 3); e. g. *Inf.* עָמַד, אָכַל to eat, *Pret.* עָמַדְתָּם, רָפְצָתָם from הָפִין to be inclined.

2. When a preformative is prefixed to such forms, it takes the vowel which lies in the *Chateph* (§ 28, 2), as יַעֲמֹד יְהִלֵּם he will dream, יֵאָסֵף he will gather; or the composite Sh'va conforms to the vowel of the preformative, viz., when the latter is an essential characteristic of the form; e. g. *Pret. Niph.* נִעְמַד (for נִעְמַד), *Hiph.* הִעְמִיד (for הִעְמִיד), *Inf.* and *Fut.* הִעְמִיד, *Hoph. Pret.* הִעְמַד, *Fut.* יִעְמַד. (On the *Methegh* in these forms, see § 16, 2, a.)

In many verbs, however, the guttural, especially ה, when it stands after a preformative at the end of a syllable, retains the simple Sh'va; but in this case the preformative always has the vowel corresponding to the composite Sh'va, which the guttural would take according to the above rule; e. g. *Fut. Kal* יִחְמוֹר he will desire, יִחַבֵּשׁ he will bind, *Niph.* נִחַפֵּךְ to change one's self, נִאָּזַר girded, *Hiph.* הִחַסִּיר to cause to fail.

The grammarians call this the *hard*, the former with the *comp. Sh'va* the *soft*, combination. Both forms often occur in the same verb.

3. When in forms like יַעֲמֹד, נִעְמַד, the vowel of the final syllable is changed into simple Sh'va vocal, on account of the accession of one of the affirmatives (ו, י, ה), then the composite Sh'va of the guttural gives place to the corresponding short vowel, as יַעֲמַד, plur. יַעֲמָדוּ (read *yāām'dhū*); נִעְמְדָה she is forsaken. But here also there exists a harder form besides, as יִתְבַּלּוּ they take a pledge, יִחֲזֲקוּ, as well as יִחַזְּקוּ they are strong. Compare in general § 22, 4; § 28, 3.

4. In the *Inf.*, *Imp.*, and *Fut.* of *Niph.*, where the first stem-letter would regularly be doubled (קָטַל, הִקָּטַל), the doubling is always omitted, and the vowel of the preformative is lengthened in *Tsere*, as יִעְמֹד for יַעֲמֹד.

#### REMARKS.

##### I. On *Kal*.

1. In verbs פָּא the *Inf. constr.* and *Imp.* take (־) under the first letter (according to § 22, 4, Rem. 2); as אָזַר gird Job xxxviii. 3, אָהַב love thou Hos. iii. 1, אָכַל to eat, with a prefix לֶאֱכֹל, לֶאֱחֹז. The (־) is found here only when the tone is forcibly thrown forward; e. g. בָּאֵל הָאֵשׁ Num. xxvi. 10. For the same reason we have אִמְרָתָם, not אִמְרִתָּם.

In the other forms also of the *Imp.*, the guttural often exerts its influence upon the vowel, which it changes to *Seghol*, as הִשְׁפִּי strip thyself Is. xlvii. 2, הִשְׁרָה set thyself Job xxxiii. 5, especially when the second radical is also a guttural, as אִתְּבִי Ps. xxxi. 24. *Pathach* occurs in הִבְלִהי Prov. xx. 16.

2. The *Fut. A*, as the *Parad.* shows, has regularly under the first two letters ־־־; and with the

hard combination  $\text{ֿֿֿ}$ , as  $\text{יָחַדַּל}$  *he ceases*,  $\text{יָחֵבֵם}$  *he is wise*. This is true likewise of those verbs *Pe guttural*, which are besides also  $\text{לָהּ}$ , as  $\text{יַחֲזֶה}$  *he sees*,  $\text{יַחַצֶה}$  *he divides*. The pointing  $\text{ֿֿֿ}$  is found even in verbs *Fut. O*, but less frequently, as  $\text{יֹאכֵף}$ ,  $\text{יֹחֲשֵׁף}$ , *he lays bare*. The form  $\text{וַתַּעֲנֵב}$  and *she loves*, Eze. xxiii. 5, is the only instance of the hard combination  $\text{ֿֿֿ}$  in a verb *Fut. A*. In these forms the pointing  $\text{ֿֿֿ}$  is frequently shortened to  $\text{ֿֿֿ}$  (according to § 27, Rem. 5), as  $\text{יֹאכֵר}$  *he binds*, plur. with suffix  $\text{יֹאכְרוּהוּ}$ ,  $\text{יֹחְסֵר}$ ,  $\text{יֹחְסְרוּ}$ .

## II. On Hiphil and Hophal.

3. The rule given in Rem. 2 respecting  $\text{ֿֿֿ}$  and  $\text{ֿֿֿ}$  is applicable here also in the Pret. after *Vav conversive*; i. e. the throwing forward of the tone occasions a change of  $e^e$  and  $a^a$ , as  $\text{הִעֲבִירְתָּ}$  *thou didst set*,  $\text{וְהִעֲבִירְתָּ}$  and *thou wilt set*, Num. iii. 6; viii. 13; xxvii. 19;  $\text{הִעֲבִירְתִּי}$ ,  $\text{וְהִעֲבִירְתִּי}$ .

4. In the Pret. of *Hiph.*,  $\text{ֿֿֿ}$  is sometimes changed into  $\text{ֿֿֿ}$ , and  $\text{ֿֿֿ}$  into  $\text{ֿֿֿ}$  in *Hoph. Pret.*, by prolonging the short vowel, which was sustained by *Metheg*, e. g.  $\text{הִעֲבִירְתָּ}$  *thou leddest over*, Jos. vii. 7;  $\text{הִעֲלָהּ}$ , *he brings up*, Hab. i. 15;  $\text{הִעֲלָהּ}$ , Nah. ii. 8.

## III. In General.

5. In the verbs  $\text{הָיָה}$  *to live*, and  $\text{הָיָה}$  *to be*, the guttural is treated as such only in very few forms; the *Fut.* is  $\text{יִהְיֶה}$ ,  $\text{יִהְיֶה}$ . The rule given under No. 1 is indeed true of these verbs, hence  $\text{הָיִיתָ}$ ; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as  $\text{לָהִייתָ}$ ,  $\text{לָהִייתָ}$  Eze. xxxvii. 5, 6.

6. For verbs  $\text{פָּנַח}$  in which  $\text{ח}$  loses its consonant and is resolved into a vowel, see § 68.

## SECT. 64.

VERBS AYIN GUTTURAL. E. g.  $\text{שָׁחַט}$  *to slaughter*. Parad. E, § 62.

The deviations from the regular verb are not so great in this class, and are mainly as follows;—\*

1. Where a simple *Sh'va* is required, the guttural takes, without exception, the composite *Sh'va* ( $\text{ֿֿֿ}$ ); e. g. *Pret.*  $\text{שָׁחַטוּ}$ , *Fut.*  $\text{יִשָּׁחַטוּ}$ , *Imp. Niph.*  $\text{הִשָּׁחַטוּ}$ . In the *Imp.*, the vowel supplied under the first radical conforms to the Chateph of the second; as  $\text{שָׁחַטוּ}$ ,  $\text{שָׁחַטוּ}$ .

So in the *Inf. Kal fem.*, as  $\text{אֲהַבְהָ}$  *to love*,  $\text{אֲהַבְהָ}$  *to languish*.

2. As the preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2), so not only is the *Cholem* in *Inf. Kal*  $\text{שָׁחַט}$ ,  $\text{שָׁחַט}$  retained, but also, for the most part, the *Tsere* in *Fut. Niph.* and *Piël*  $\text{יִלָּחֵם}$  *he fights*,  $\text{יִנָּחֵם}$  *he comforts*, and even the more feeble *Seghol* (after *Vav conversive*)  $\text{וַיִּלָּחֵם}$ . But in the *Fut.* and *Imp.* of *Kal*, the last syllable generally takes ( $\text{ֿֿֿ}$ ), through the influence of the guttural, even in *transitive* verbs, e. g.  $\text{שָׁחַט}$ ,  $\text{יִשָּׁחַט}$ ;  $\text{זָעַק}$ ,  $\text{יִזָּעַק}$ ;  $\text{בָּהַר}$ ,  $\text{יִבָּהַר}$  (seldom like  $\text{יִנָּהֵם}$ ), and in the *Pret. Piël* also, *Pathach* occurs more frequently than in the regular verb, as  $\text{נָחַם}$ .

\* *Hophal*, which is not exhibited in the Paradigm, is varied like *Kal*. *Hiphil* is regular.

3. In *Piël*, *Pual*, and *Hithp.*, the *Daghesh forte* is inadmissible in the middle stem-letter; but, in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel remains short, the guttural having *Daghesh forte implicitum* (§ 22, 1); e. g. *Piël* שָׁחַק, *Inf.* שָׁחַק to jest; *Pual* רָחַץ to be washed; *Hithp.* הִטְהָרוּ cleanse yourselves. Before א, the vowel is commonly prolonged, and always before ר, as *Piël* מָאֵן to refuse, בָּרַךְ to bless, *Fut.* יִבְרַךְ, *Pass.* בִּרְךָ, seldom like נָאֵף to commit adultery.

Rem. 1. The peculiar feebleness of the א causes, in the *Pret. Kal* of the much-used verb שָׁאַל to ask, a weakening of the ā (־) under it to (ֿ), and in a closed syllable to (ֿ) and to (ֿ), when the syllable loses the tone, and the א is not preceded by a full vowel (exactly as in some verbs פָּי, § 69, Rem. 4), e. g. with suffix, שָׁאַלְךָ Gen. xxxii. 18, שָׁאַלְנִי Ps. cxxxvii. 3, 2nd. pers. plur. שָׁאַלְתֶּם 1 Sam. xii. 13; xxv. 5; 1 sing. with suffix שָׁאַלְתִּיהוּ Judges xiii. 6; 1 Sam. i. 20; also in *Hiphil* הִשְׁאַלְתִּיהוּ 1 Sam. i. 28. Comp. § 44, Rem. 2.

2. In *Piël* and *Hithp.*, the tone is sometimes drawn back upon the penultima, and the *Tsere* of the final syllable shortened to *Seghol*; viz., a) Before a word of one syllable (according to § 29, b), as לְיָסְרֵת שָׁם in order to serve there, Deut. xvii. 12; comp. Gen. xxxix. 14; Job viii. 18. b) After *Vav conversive*, as וַיְבָרֶךְ and he blessed Gen. i. 22, וַיִּנְדֹּשׁ and he drove out Ex. x. 11; comp. Gen. xxxix. 4.

3. The following are unfrequent anomalies in the *Pret. Piël*: אָחָרֵי they delay Judges v. 28, for אָחָרֵי; and the similar form יָחַמְתִּנִּי she conceived me Ps. li. 7, for יָחַמְתִּנִּי or יָחַמְתִּנִּי.

4. A few examples where the א, as a middle guttural, loses entirely its consonant sound and is resolved into a vowel, will be found in § 73, Rem. 4.

## SECT. 65.

VERBS LAMEDH GUTTURAL. E. g. שָׁלַח to send. Parad. F, § 62.

1. According to § 22, 2, a and b, we here distinguish two cases, viz., either the regular vowel of the final syllable remains, and the guttural takes *Pathach furtive*, or the full vowel *Pathach* takes the place of the regular vowel. The more particular statement is as follows:—

- The strong unchangeable vowels אֵ, אִ, וּ (§ 25, 1), are always retained; hence *Inf. absol. Kal* שָׁלוּחַ, *Part. pass.* שָׁלוּחַ, *Hiph.* הִשְׁלִיחַ, *Fut.* יִשְׁלִיחַ, *Part.* מִשְׁלִיחַ. O, though less firm, is also retained in the *Inf. constr.* שָׁלַח, in order to distinguish it from the *Imp.* (as in verbs ע guttural).
- The merely tone-long O in the *Fut.* and *Imp.* of *Kal* becomes *Pathach*, as יִשְׁלַח, שָׁלַח. (With *suff.* יִשְׁלַחֲנִי, see § 60, Rem. 1.)
- Where *Tsere* is the regular vowel of the last syllable, the forms with *Tsere* (attended by *Pathach furtive*) and *Pathach* are both employed. Usage, however, makes a distinction in these forms. Thus—

In the *Part. Kal* and *Piël*, שָׁלַח, מִשְׁלַח is the exclusive form, and the full Pathach first appears in the *constr. state* שָׁלַח, מִשְׁלַח.

In the *Fut.* and *Inf. Niph.*, and in the *Pret. Inf.* and *Fut. Piël*, the form with (—) is employed at the beginning and in the middle of a period, the one with (—) at the end, and in *pause*; e. g. וְנָרַע it is diminished Num. xxvii. 4, and יִבְרַע xxxvi. 3; וְיִבְרַע he cleaves Hab. iii. 9, and יִבְרַע Eze. xiii. 11; וְיִלַּע to swallow, Hab. i. 13; Num. iv. 20. It may further be observed, that the *Inf. absol.* retains *Tsere*, which is lost in the *Inf. constr.*; e. g. וְשָׁלַח Deut. xxii. 7, else וְשָׁלַח to send.

In *Hiiph.* the shortened forms of the *Imp.* and *Fut.* admit only (—), e. g. וְיִצְלַח prosper, וְיִבְרַח and he caused to trust. The *Inf. absol.* takes (—) as וְיִבְרַח to make high; but as *Inf. constr.* also הוֹבִיחַ occurs, Job vi. 26.

2. The guttural here has *simple Sh'va* whenever the third radical regularly takes it (because it is *Sh'va quiescent*, which is generally retained even under gutturals, § 22, 4), as שָׁלַחְתִּי, שָׁלַחְתָּ. But in the 2 *fem. Pret.* a helping-*Pathach* takes its place, as שָׁלַחְתְּ (§ 28, 4), yet more rarely also לָקַחְתְּ (without *Dagh.* in the ת) Gen. xxx. 15, and לָקַחְתְּ 1 Kings xiv. 3.

The softer combination with *composite Sh'va* occurs only a) In some examples of the 1 *plur. Pret.* when the tone is thrown forward, as וְיָדַעְנָהּ we know thee, Hos. viii. 2; comp. Gen. xxvi. 29. b) Before the suffixes ה, כֶּם, כֵּן, as וְשָׁלַחְתִּי I will send thee 1 Sam. xvi. 1, וְשָׁלַחְתִּי Gen. xxxi. 27, וְשָׁמַעְתִּי Jer. xviii. 2.

On the feeble verbs לָלַץ, see especially in § 74.

## B. CONTRACTED VERBS.

### SECT. 66.

VERBS. פָּ. E. g. וְנָשָׂא to approach. Parad. G.

The irregularities of these verbs, arising from the feebleness of the nasal letter *Nun*, are as follows:—

1. The *Imp.* and *Inf. constr.* often lose (by aphæresis, § 19, 3) their *Nun*, which would here take *Sh'va*, as נָשָׂא for נִשָּׂא. The *Inf.* then, however, has regularly the feminine-ending תִּ, or, with a guttural, תִּ (§ 80, 2), as נָשָׂאת, נָשָׂאת to touch (from נִשָּׂא). The *Imp.* has usually *Pathach*; but also *Tsere*, as נָתַן give (from נִתַּן). Frequently it takes the lengthened form, as נָתַן give up.

2. Whenever *Nun*, after a preformative, stands at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, a); viz., a) in the *Fut. Kal*, e. g. וְיִפֹּל he will fall for וְיִפֹּל; וְיִנָּתַן for וְיִנָּתַן; וְיִתֵּן he will give for וְיִתֵּן (the *Fut. O*, as in the regular verb, most common, the *Fut. E* only in this example\*); b) in the

\* The verb וְיִנָּתַן, employed as a Paradigm, has the *Fut. A*, which is not presented, however, as the most usual form of the *Fut.* in verbs of this class, but only as the actual form of this particular verb. The *Tsere* in וְיִתֵּן is owing to the double feebleness of the stem נָתַן (comp. Rem. 3).

*Pret. Niph.*, e. g. נִגַּשׁ for נִגַּשׁ; c) in the whole of *Hiphil* and *Hophal* (which here has always *Qibbutz*, according to § 9, 9, 2), e. g. הִגַּשׁ, הִגַּשׁ, for הִגַּשׁ, הִגַּשׁ.

The other forms are all regular, e. g. *Pret. Inf. absol. Part. Kal*, פִּיֵּל, פִּוּל, etc. Only those conjugations which are irregular are included in the following Paradigm:—

G. VERB PE NUN (י"פ).					
		KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET.	3. m.	נִגַּשׁ	* נִגַּשׁ	* הִגַּשׁ	* הִגַּשׁ
	3. f.		נִגַּשָּׁה	הִגַּשָּׁה	הִגַּשָּׁה
	2. m.		נִגַּשְׁתָּ	הִגַּשְׁתָּ	הִגַּשְׁתָּ
	2. f.		נִגַּשְׁתְּ	הִגַּשְׁתְּ	הִגַּשְׁתְּ
	1. c.	regular	נִגַּשְׁתִּי	הִגַּשְׁתִּי	הִגַּשְׁתִּי
	Plur. 3. c.		נִגַּשׁוּ	הִגַּשׁוּ	הִגַּשׁוּ
	2. m.		נִגַּשְׁתֶּם	הִגַּשְׁתֶּם	הִגַּשְׁתֶּם
	2. f.		נִגַּשְׁתֶּן	הִגַּשְׁתֶּן	הִגַּשְׁתֶּן
	1. c.		נִגַּשְׁנוּ	הִגַּשְׁנוּ	הִגַּשְׁנוּ
INF. constr.		* נִגַּשְׁתָּ	הִנֵּגְשׁ	* הִנֵּגְשׁ	* הִנֵּגְשׁ
INF. absol.		נִגַּשׁ	הִנֵּגְשׁ	* הִנֵּגְשׁ	
IMP.	m.	* נִגַּשׁ	הִנֵּגְשׁ	* הִנֵּגְשׁ	
	f.	נִגַּשִּׁי	הִנֵּגְשִׁי	הִנֵּגְשִׁי	wanting
	Plur. m.	נִגַּשׁוּ	הִנֵּגְשׁוּ	הִנֵּגְשׁוּ	
	f.	נִגַּשְׁנָה	הִנֵּגְשְׁנָה	הִנֵּגְשְׁנָה	
FUT.	3. m.	* יִנֵּגְשׁ	יִנֵּגְשׁ	* יִנֵּגְשׁ	* יִנֵּגְשׁ
	3. f.	תִּנֵּגְשׁ		תִּנֵּגְשׁ	תִּנֵּגְשׁ
	2. m.	תִּנֵּגְשׁ		תִּנֵּגְשׁ	תִּנֵּגְשׁ
	2. f.	תִּנֵּגְשִׁי		תִּנֵּגְשִׁי	תִּנֵּגְשִׁי
	1. c.	אֶנִּגְשׁ	regular	אֶנִּגְשׁ	אֶנִּגְשׁ
	Plur. 3. m.	יִנֵּגְשׁוּ		יִנֵּגְשׁוּ	יִנֵּגְשׁוּ
	3. f.	תִּנֵּגְשְׁנָה		תִּנֵּגְשְׁנָה	תִּנֵּגְשְׁנָה
	2. m.	תִּנֵּגְשׁוּ		תִּנֵּגְשׁוּ	תִּנֵּגְשׁוּ
	2. f.	תִּנֵּגְשְׁנָה		תִּנֵּגְשְׁנָה	תִּנֵּגְשְׁנָה
	1. c.	נִנֵּגְשׁ		נִנֵּגְשׁ	נִנֵּגְשׁ
FUT. apoc. (jussive)				* יִנֵּגְשׁ	
PART.	act.	נִנֵּגְשׁ	* נִנֵּגְשׁ	* מִנֵּגְשׁ	* מִנֵּגְשׁ
	pass.	נִנֵּגְשִׁי			

The *characteristic* of these verbs in all forms which begin with a formative letter, is the Dagghesh forte following it in the second radical. Some forms, however, of one class of verbs פָּי (§ 71) and even of verbs עָץ (§ 67, 5), exhibit the same appearance. Verbs פָּי likewise exhibit such forms of the *Imp.* as פָּשׁ, also פָּשׁ (Gen. xix. 9), and פָּן.

Rem. 1. The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Imp.* נָטַט *let alone*, נָפְלוּ *fall ye*; *Inf.* נָצַע (as well as נָעַת) *to touch*; *Fut.* יִנְטֹר *he keeps*, Jer. iii. 5 (elsewhere יָנֹר). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as הִנָּחִיף *to melt* Eze. xxii. 20, הִנָּחִקוּ *they are cut off* Judges xx. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יִנְחַל *he will possess*. In these verbs the *Nun* rarely falls away, as יִנְחַת *he will descend*, and יִנְחַת; *Niph.* נָחַם for נִנְחַם *he has comforted himself*.

N.B. 2. These anomalies are in part exhibited in the verb לָקַח *to take*, the ל of which is treated like the *Nun* of these verbs (§ 19, 2). Hence, *Fut.* יִלָּקַח, *Imp.* לָח (seldom לָקַח), *Inf. constr.* לִקְחָה, *Hoph. Fut.* יִלָּח. *Niph.* however, is always לִקְחָה.

N.B. 3. In the verb נָתַן *to give*, the *final Nun* is also assimilated, as נָתַתִּי for נָתַנְתִּי, נָתַתָּ for נָתַנְתָּ; *Inf. constr.* תֵּת for תִּנְתָּ (see § 19, 2), with *suff.* תִּתִּי *my giving*; *Niph. pret.* נָתַתָּם for נָתַנְתָּם. In other stems, the נ as third radical is retained, נָתַנְתִּי, נָתַנְתָּ.

SECT. 67.

VERBS AYIN DOUBLED (ע"ע). E. g. קָנַח Parad. H.

H. VERB AYIN DOUBLED (ע"ע).						
	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	POEL.	POAL.
<b>PRET.</b> 3. m.	סָב *	נָסַב *	הִסָּב *	הוּסָב *	סוֹבֵב *	סוֹבֵב *
3. f.	סָבָה *	נָסְבָה *	הִסְבָּה *	הוּסְבָה *	סוֹבְבָה	סוֹבְבָה
2. m.	סָבֹת *	נָסְבֹת *	הִסְבֹּת *	הוּסְבֹת *	סוֹבְבֹת	סוֹבְבֹת
2. f.	סָבוֹת	נָסְבוֹת	הִסְבוֹת	הוּסְבוֹת	סוֹבְבוֹת	סוֹבְבוֹת
1. c.	סָבוֹתִי	נָסְבוֹתִי	הִסְבוֹתִי	הוּסְבוֹתִי	סוֹבְבוֹתִי	סוֹבְבוֹתִי
<i>Plur.</i> 3. c.	סָבוּ	נָסְבוּ	הִסְבוּ	הוּסְבוּ	סוֹבְבוּ	סוֹבְבוּ
2. m.	סָבוֹתָם	נָסְבוֹתָם	הִסְבוֹתָם	הוּסְבוֹתָם	סוֹבְבוֹתָם	סוֹבְבוֹתָם
2. f.	סָבוֹתָן	נָסְבוֹתָן	הִסְבוֹתָן	הוּסְבוֹתָן	סוֹבְבוֹתָן	סוֹבְבוֹתָן
1. c.	סָבוֹנִי	נָסְבוֹנִי	הִסְבוֹנִי	הוּסְבוֹנִי	סוֹבְבוֹנִי	סוֹבְבוֹנִי
<b>INF. constr.</b>	סֵב *	הִסֵּב *	הִסֵּב *			
<b>INF. absol.</b>	סֹבֹב	הִסֹּב *	הִסֵּב	הוּסֵב *	סוֹבֵב	סוֹבֵב
<b>IMP.</b> m.	סֵב *	הִסֵּב *	הִסֵּב *		סוֹבֵב	
f.	סִבִּי	הִסִּבִּי	הִסִּבִּי	wanting	סוֹבְבִי	wanting
<i>Plur.</i> m.	סִבוּ	הִסִּבוּ	הִסִּבוּ		סוֹבְבוּ	
f.	סִבִּינָה *	הִסִּבִּינָה *	הִסִּבִּינָה *		סוֹבְבִינָה	
<b>FUT.</b> 3. m.	יִסֵּב *	יִסֵּב *	יִסֵּב *	יִסֵּב * (יִסֵּב)	יִסְבֵּב * (יִסֵּב)	יִסְבֵּב *
3. f.	תִּסֵּב	תִּסֵּב	תִּסֵּב	תִּסֵּב	תִּסְבֵּב	תִּסְבֵּב
2. m.	תִּסֵּב	תִּסֵּב	תִּסֵּב	תִּסֵּב	תִּסְבֵּב	תִּסְבֵּב
2. f.	תִּסְבִּי *	תִּסְבִּי	תִּסְבִּי *	תִּסְבִּי *	תִּסְבִּי	תִּסְבִּי
1. c.	אִסֵּב	אִסֵּב	אִסֵּב	אִסֵּב	אִסְבֵּב	אִסְבֵּב
<i>Plur.</i> 3. m.	יִסְבוּ	יִסְבוּ	יִסְבוּ	יִסְבוּ	יִסְבִּי	יִסְבִּי
3. f.	תִּסְבִּינָה *	תִּסְבִּינָה	תִּסְבִּינָה *	תִּסְבִּינָה *	תִּסְבִּינָה	תִּסְבִּינָה
2. m.	תִּסְבוּ	תִּסְבוּ	תִּסְבוּ	תִּסְבוּ	תִּסְבִּי	תִּסְבִּי
2. f.	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה	תִּסְבִּינָה
1. c.	נִסֵּב	נִסֵּב	נִסֵּב	נִסֵּב	נִסְבֵּב	נִסְבֵּב
<b>FUT. with Vav conv.</b>	וַיִּסֵּב *		וַיִּסֵּב *			
<b>FUT. with Suff.</b>	יִסְבִּנִי *		יִסְבִּנִי *	(יִסְבִּנִי)	יִסְבִּנִי	
<b>PART. act.</b>	סוֹבֵב	נֹסֵב	מִסָּב *	מִוָּסֵב *	מְסוֹבֵב	מְסוֹבֵב
<i>pass.</i>	סוֹבֵב					

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as כָּבַב for כְּבִבּוּ, even when a full vowel would regularly stand between them, as כָּב for כְּבִבּוּ, כָּב for כְּבִבּוּ. Those forms are *not* contracted which contain unchangeable vowels, or a *Daghesh forte*, as כָּבִיב, כָּבִיב, כָּבִיב.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, and which in the regular verb characterises the form (§ 43, Rem. 1), e. g. כָּב for כְּבִבּוּ; *Inf.* כָּב for כְּבִבּוּ; *Hiph.* הִכָּב for הִכְבִּיב (comp. No. 6)

3. The *Daghesh forte*, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3 *a*), except when formative additions are made at the end, as כָּבִיב, כָּבִיב, *Fut.* יִכָּבִיב, but not כָּב, כָּב.

4. When the affirmative begins with a consonant (נ, ת), a vowel is inserted before it, in order to render audible the *Daghesh* of the final stem-letter (§ 20, 3, *c*, Rem.). This vowel in the Pret. is ו, in the Imp. and Fut. י, e. g. כָּבִיב, כָּבִיב, *Fut.* יִכָּבִיב.

The Arabian *writes* indeed regularly כָּבִיב, but *pronounces* in the popular language *maddit* instead, also *maddāta*, which last is exactly analogous to the Hebrew inflexion.\*

5. The preformatives of *Fut. Kal*, *Pret. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (יִכָּב instead of יִכְבִּיב), take, instead of the *short* vowel of the regular form, the corresponding *long* one (according to § 27, 2, *a*). Hence *Fut.* יִכָּב for יִכְבִּיב = יִכָּב; † *Fut. A*, יִכָּר for יִכְרִי; *Hiph.* הִכָּב for הִכְבִּיב, *Inf.* הִכָּב for הִכְבִּיב; *Hoph.* הֻכָּב for הֻכְבִּיב. This long vowel (except the ו in *Hophal*) may be shortened.

There is still another mode of constructing these forms (the common one in *Chaldee*), which supplies a *Daghesh* in the *first* radical in place of doubling the third (comp. § 19, 2 Rem.); e. g. *Fut. Kal* יִכָּב for יִכְבִּיב, *Fut. Hiph.* יִכָּב for יִכְבִּיב, *Hoph.* יִכָּב for יִכְבִּיב. These forms do not usually take *Daghesh* in the final letter on receiving an accession, as יִכָּרִי they bow themselves (from יִכָּר), יִכָּרִי and they smote (from יִכָּר), because the doubling is already supplied in the first letter, and the tone also rests on the affirmative instead of the stem-letter; but see יִכָּבִיב Judges xviii. 23, יִכָּבִיב Job iv. 20. They therefore omit also the vowels ו and י, e. g. יִכָּבִיב they will tinkle (from יִכָּבִיב) Jer. xix. 3. The Paradigm exhibits this form by the side of the other in *Fut. Kal*.

\* The explanation given here of this inserted vowel may certainly suffice, if an approximation be supposed between this class of verbs and that of כָּבִיב; compare כָּבִיב and Arab. *maddita* with כָּבִיב or כָּבִיב, and כָּבִיבִיב with כָּבִיבִיב.

† It might seem far more easy, in explaining the origin of the *Fut.* יִכָּב (as well as of the *Fut.* in verbs יִכָּבִיב) to regard it as formed from the contracted stem-syllable כָּב by prefixing י, so also *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

6. Of many of these contractions, however, the originals are not found in the regular verb, but they may be considered as more ancient forms. Thus יָסַב stands for יִסְבֵּב, with *a* under the preformative, as in the regular Arabic form; \* *Hiph.* הָסַב for הִסְבֵּב has in the contracted stem-syllable the shorter *ē* (like the Aram. אָסַב comp. § 53, 1 and Rem. 1); *Pret. Niph.* נָסַב for נִסְבֵּב; *Fut. Niph.* יִסְבֵּב for יִסְבֵּב, comp. יָקַטַל, § 51, Rem. 2.

7. The *tone* has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (הָ, וּ, יָ, comp. § 44, Rem. 5), but remains before them on the stem-syllable, as סָבּוּ.† Before the other affirmatives, it rests upon the inserted syllables וּ and יָ (with the exception of תָּם and תֵּן which always take the tone), and in consequence the vowels of the word are shortened, as תָּסַבּוּ, תִּסְבֵּבָה, תִּסְבֵּבָה, תִּסְבֵּבָה, תִּסְבֵּבָה, תִּסְבֵּבָה.

8. Instead of *Piël*, *Pual*, *Hithp.* and in the same signification, is found in numerous verbs of this kind, the unfrequent conjugation *Poël* (§ 55, 1), with its passive and reflexive, e. g. עוֹלֵל to treat one ill, pass. עוֹלֵל, reflex. הִתְעוֹלֵל (from עָלַל); in some is found *Pilpel* (§ 55, 4), as גָּלַל to roll, הִתְגָּלַל to roll one's self (from גָּלַל), pass. שִׁעָשַׁע to be caressed (from שָׁעַע). They are inflected regularly like *Piël*.

## REMARKS.

1. On *Kal*.

1. In the *Pret.* are found some examples with *Cholem* (comp. יָבַל, § 43, 1), as רָמוּ, from רָמוּ they are high Job xxiv. 24, רָבוּ from רָבָב Gen. xlix. 23.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Fut.* (יָסַב, סָב) as a changeable vowel, is written defectively, with a few exceptions, which are found especially in the later orthography; e. g. לָבוּז for לָבוּז to plunder, Esth. iii. 13; viii. 11. It is consequently shortened into *Qamets-chatuph* or *Qibbuts*, whenever it loses the tone, as *Inf.* רָךְ to rejoice Job xxxviii. 7, with suff. בָּרַךְ when he founded Prov. viii. 27, *Imp.* הִנֵּנִי pity me, *Fut.* with *Vuv. convers.* וְיָסַב Judges xi. 18, with suff. יִשְׁדֹּם he lays them waste Prov. xi. 3, Qeri.

3. Of final *Puthach* in the *Inf.*, *Fut.*, and *Imp.* (יָקַטַל, קָטַל), the following are examples; *Inf.* שָׁךְ to stoop Jer. v. 26, *Imp.* גָּל roll Ps. cxix. 22, *Fut.* יָמַר he is bitter Is. xxiv. 9, יָקַל he is slighted Gen. xvi. 4, יָרַךְ he is soft Is. vii. 4. Examples of the *Chaldaising Fut.* are: יָסַב, though יָסַב is also in use; יָשַׁם he is astonished, 1 Kings ix. 8; וְיָקַרְוּ and they bowed themselves, from קָרַר.

In the *Participle* occurs the Aramæan form שָׂאָם for שָׂאָם Jer. xxx. 16, Kethibh.

\* Hebrew יָקַטַל from יָקַטַל, § 9, 5. The *a* appears also in verbs פָּ guttural, especially in verbs פָּא, § 68; and verbs עָ, § 72.

† The terminations for gender and number in the *Participles* take the tone, as these are not a part of the verbal inflexion, as נִקְלָה, נִקְלָה.

II. On *Niphal*.

5. Besides the most usual form with *Pathach* in the second syllable, as given in the Paradigm, there is still another with *Tsere*, and another with *Cholem* (analogous with קָטַל, יָרָא, יָבֵל, § 43, 1), extending through the whole conjugation; e. g. *Pret.* נָקַל (also נָקַל) *it is a light thing* Is. xlix. 6, *Part.* נָמַס *wasted away* 1 Sam. xv. 9. With *Cholem* נָגְלוּ *they are rolled together* Is. xxxiv. 4, *Fut.* תִּדְמִי *thou shalt be laid waste* Jer. xlviii. 2. In the *Inf.* and *Imp.* forms with *Pathach* do not even exist, but those with *Tsere* and *Cholem*, as *Inf.* הִמָּס *to melt* Ps. lxxviii. 3 *Inf. Abs.* הִבּוּ *to be plundered* Is. xxiv. 3, *Imp.* הִרְפוּ *take yourselves up* Num. xvii. 10. *Chaldaising* forms of *Niphal* are נָחַל *Eze.* xxv. 3 (from חָלַל), נָהַר (from חָרַר) *Ps.* lxix. 4; cii. 4 (also נָהַר *Jer.* vi. 29), נָחַת *fractus est* (from חָתַת), *Mal.* ii. 5.

III. On *Hiphil* and *Hophal*.

6. Besides *Tsere* the final syllable has also *Pathach*, especially with gutturals, as הִכִּיר *he made bitter*; *Inf.* הִבֵּר *to cleanse*, *Jer.* iv. 11. But also without a guttural, as הִדַּק *he pounded small*, 2 Ki. xxiii. 15; plur. הִכְבִּי 1 Sam. v. 10, *Part.* מִצֵּל *shadowing*, *Eze.* xxxi. 3.

7. The Future with the tone retracted is formed like יִסָּף *he protects* *Ps.* xci. 4, וַיִּגֹּל *and he rolled* *Gen.* xxix. 10.

8. *Chaldaising* forms of *Hiphil* and *Hophal*: וַיִּסַּב *Êx.* xiii. 18, וַיִּכְתּוּ *and they smote* *Deut.* i. 44, אֶחָל *profanabo* *Eze.* xxxix. 7, הָיִכּוּ *they perish* *Job* xxiv. 24, יָצַח *Is.* xxiv. 12, יִחָקֵי in pause (*Job* xix. 23) for יִחָקֵי.

## IV. In General.

9. Verbs עָע are very nearly related to verbs עָע (§ 72), as is already apparent from the great similarity in their conjugations throughout. In form the verb עָע is generally shorter than the other (comp. יָכַב and יָקוּם, הִכָּב and הִקָּם). In some cases they have precisely the same form as in the *Fut. convers.* of *Kal* and *Hiphil*, in *Hophal*, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. יָרִין for יָרָן *he rejoices*, *Prov.* xxix. 6.

N.B. 10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular; e. g. *Pret. Kal.* בָּזוּ *to plunder*, plur. בָּזְיוּ (also בָּזְיוּ *Deut.* iii. 7); *Inf.* סָבַב and סָבַב. *Fut.* יִיחַן *he is gracious*, *Amos* v. 15, elsewhere יָחַן. *Hiph.* הִרְנִין, *Fut.* יִרְנִין *he will rejoice* (which is never contracted), *Part.* מִיִּשְׁתָּמִים *astonished*, *Eze.* iii. 15. The full form appears to be more poetic and intended for emphasis (*Ps.* cxviii. 11).

11. We have seen above (No. 5), that in the *Fut.* of the Chaldee form, the Daghesch of the third radical, together with the preceding vowel, is omitted before affirmatives, which however take the tone, as וַיִּקְרֵי. Of the same omission in other forms there are unquestionable examples, as נִבְּלָה *Gen.* xi. 7 for נִבְּלָה *we will confound* (Cohortative from בָּלַל); וַיִּזְמוּ for וַיִּזְמוּ verse 6 *they will devise*; *Pret. Niph.* נִקְבָּה for נִקְבָּה *Eze.* xli. 7; נִמְלָתָם for נִמְלָתָם *Gen.* xvii. 11 (from מָלַל = מָוַל *to circumcise*); comp. *Is.* xix. 3; *Jer.* viii. 14. Without Daghesch, but with the accented full vowel: הִעָהָ for הִעָהָ *Prov.* vii. 13, נִבְּיָה 1 Sam. xiv. 36, גִּחְמִים *Is.* lviii. 5, for גִּחְמִים.

12. Although the affirmatives here attract the tone less (see No. 7, p. 111), yet it is occasionally thrown on them, as רָבִי *Jer.* v. 6; *Ps.* iii. 2; civ. 24; and also when suffixes are appended, as סָבַגְנִי *Ps.* xviii. 11. The vowels suffer before *Daghesch* the changes pointed out in § 27, 1, viz., *Cholem* in the *Fut.* becomes *Qibbutz*, less frequently *Qamets-chatuph*, *Tsere* in *Hiph.* becomes *Chireq* (after the analogy of הִסְבִּיחָה, הִסְבִּיחָה); the preformatives then, in place of the full vowel, take *Shewa*; e. g. יִסְבִּגְנִי *Ps.* xlix. 6, יִסְבִּיחָה *Job* xl. 22, יִחְבִּגְנִי *Ps.* lxxvii. 2. *Hiph.* יִסְבִּגְנִי *Eze.* xlvii. 2.

C. FEEBLE VERBS (VERBA QUIESCENTIA).

SECT. 68.

FEEBLE VERBS נָפַל. E. g. אָכַל to eat. Parad. I.

So far as נ is treated as a consonant and a guttural, these verbs have all the properties of verbs *Pe Guttural* exhibited in § 63. But here we regard them only in so far as the נ *quiesces*, i. e. loses its consonant sound, and is blended with the foregoing vowel, which happens only in certain verbs and forms, as follows:—

I. VERB PE ALEPH (א'). § 68.				
		KAL.	NIPHAL.	HIPHAL.
PRET.	3. m.	אָכַל	נֶאֱכַל*	הֶאֱכִיל*
	3. f.			הִאֲכִיל*
	2. m.			
	2. f.			
	1. c.			
	Plur. 3. c.		Like the Verb <i>Pe guttural</i> , in Paradigm D.	
	2. m.			
	2. f.			
	1. c.			
INF.	constr.	אֲכַל*	הִאֲכַל	הִאֲכִיל
INF.	absol.	אָכַל	הֶאֱכַל	הֶאֱכִיל
IMP.	m.	אֲכַל*	הִאֲכַל	הִאֲכִיל
	f.	אֲכָלִי		
	Plur. m.	אֲכָלוּ	ETC.	ETC.
	f.	אֲכָלְנָה		wanting
FUT.	3. m.	יֵאָכַל*	יֵאָכַל*	יֵאָכִיל*
	3. f.	תֵּאָכַל		
	2. m.	תֵּאָכַל		
	2. f.	תֵּאָכְלִי	ETC.	ETC.
	1. c.	אָכַל		ETC.
	Plur. 3. m.	יֵאָכְלוּ		
	3. f.	תֵּאָכְלָנָה		
	2. m.	תֵּאָכְלוּ		
	2. f.	תֵּאָכְלָנָה		
	1. c.	נֵאָכַל		
FUT. with Vav conv.		וַיֵּאָכַל*	וַיֵּאָכֵר*	
PART.	act.	אָכַל	נֶאֱכַל	מֵאֲכִיל
	pass.	אָכַל		מֵאֲכִיל

1. In the *Fut. Kal* of five verbs, viz., אָבַר to *perish*, אָבָה to *be willing*, אָכַל to *eat*, אָמַר to *say*, אָפָה to *bake*, the א always quiesces in a long *ô* (*Cholem*), as יֵאָבֵר. In some others, the form in which it retains its power as a consonant is also in use, as יֵאָחֵז and יֵאָחֶז *he takes hold*. The *ô* in this case is but a corruption of the vowel *â* (§ 9, 10, 2), which is itself derived by contraction from אָא or אָאָ. The *feebleness* of these verbs (§ 41, c) affects also their last syllable, so that it receives, instead of the stronger vowel, *ô* an *ê* (*Tsere*), particularly with distinctive accents at the end of a period or clause; but with conjunctive accents, which mark the continuance of the discourse, it takes *ă* (*Pathach*), e. g. תֵּאָבֵר לְעֵד Ps. ix. 19, on the contrary, תֵּאָבֵר Ps. i. 6 (comp. a similar exchange of *ê* and *ă*, § 65, 1, c). When the tone moves back, the last stem-syllable has sometimes *Pathach*, as יֵאָבֵר יוֹם *perish the day* Job iii. 3, וַיֵּאָכַל *and he ate*, and sometimes *Seghol*, as וַיֵּאָמַר (*Milél*) with conjunctive accents, but וַיֵּאָמֵר (*Milra*) with distinctives (only in Job a few times וַיֵּאָמֵר in *pause*).

It is but very seldom that *Tsere* stands before א in the *Fut. Kal*, as תֵּאָתֶה *it shall come*, Mic. iv. 8, contracted from תֵּאָתֶה: always, however, in the form לֵאמֹר *dicendo* (*Inf.* with לָ), for לֵאמֹר.

2. In the *1st pers. sing. Fut.* the radical א (to avoid the repetition of this letter) is regularly dropped (§ 23, 4), as אֶמַר for אֵאמֹר *I will say*.

Except in this case, the radical א is seldom dropped, as תִּקַּח for תֵּאָקֵחַ *thou takest away* Ps. civ. 29, יִסְמְרוּ for יֵאָסְמְרוּ *they speak of thee* Ps. cxxxix. 20, תֵּהָלֵךְ *thou goest away* (from הָלַךְ) Jer. ii. 36.

The Parad. I shows the forms in which א is treated as a quiescent (viz., *Fut. Kal*), and merely indicates those in which it retains its character as a guttural.

Rem. 1. In the derived conjugations, the א but very seldom quiesces, as in *Niph.* נִאָחֵז Jos. xxii. 9; *Hiph.* וַיֵּאָצֵּל *and he took away* Num. xi. 25, וַיֵּרָב (for וַיֵּאָרָב) *and he lay in wait* 1 Sam. xv. 5, אֶזְיִן *I hearken* Job xxxii. 11, אֶבְיֶדָה *I will destroy* Jer. xli. 8, מְזַוֵּן *attending* Prov. xvii. 4, *Imp.* הִבְטִי *bring ye* (from הִבֵּיתָ) Is. xxi. 14.

2. In *Piél*, א is sometimes dropped by contraction (like ה in יִהְיֶה, יִקְטִיל, e. g. מִלֵּךְ (so pre-valent in Syr., Chald., and Samar.) for מֵאֵלָי *teaching*, Job xxxv. 11.

## SECT. 69.

### FEEBLE VERBS פִּי. FIRST CLASS, OR VERBS ORIGINALLY פִּי.

E. g. יָשַׁב to *dwell*. Parad. K.

Verbs פִּי are divided principally into *two classes*, which are different from each other in their origin and inflexion. The *first* embraces those verbs which have properly a פ for their first stem-letter. In Arabic they are written with و (e. g. وَلَدَ, Arab. *wálada*), but in Hebrew, by a difference of dialect, they take ו instead of it, wherever the first stem-letter begins the form. The *second* embraces those

which are properly פִּי, and which have *Yodh* also in Arabic (§ 70). A few of these verbs פִּי form, in some respects, a *third* class inflected like verbs פִּן (§ 71).

In יָצַר the forms are distinguished according to the signification; viz., a) יָצַר (1st class, for יָצַר), Fut. וַיַּצֵּר, יִצְרֶה to be in a strait; b) יָצַר (2nd class), Fut. וַיַּצֵּר, יִצְרֶה to form.

K. VERB PE YODH פִּי (orig. פִּי). § 69.					L. Properly Pe Yodh (פִּי). § 70.	
	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.	HIPHIL.
PRET. 3. m.	יָצַב	נִצָּב *	הִצְבִּיב *	הִצְבִּיב *	יָצַב	הִצְבִּיב *
3. f.		נִצְּבָה	הִצְבִּיבָה	הִצְבִּיבָה		הִצְבִּיבָה
2. m.		נִצְּבַת	הִצְבִּיבַת	הִצְבִּיבַת		הִצְבִּיבַת
2. f.		נִצְּבָת	הִצְבִּיבָת	הִצְבִּיבָת		הִצְבִּיבָת
1. c.	regular	נִצְּבָתִי	הִצְבִּיבָתִי	הִצְבִּיבָתִי	regular	הִצְבִּיבָתִי
Plur. 3. c.		נִצְּבָו	הִצְבִּיבוּ	הִצְבִּיבוּ		הִצְבִּיבוּ
2. m.		נִצְּבַתְּם	הִצְבִּיבַתְּם	הִצְבִּיבַתְּם		הִצְבִּיבַתְּם
2. f.		נִצְּבַתְּנָו	הִצְבִּיבַתְּנָו	הִצְבִּיבַתְּנָו		הִצְבִּיבַתְּנָו
1. c.		נִצְּבָנוּ	הִצְבִּיבָנוּ	הִצְבִּיבָנוּ		הִצְבִּיבָנוּ
INF. constr.	יָצַב, *שָׁבַת	הִצְבִּיב *	הִצְבִּיב *	הִצְבִּיב *	יָצַב	הִצְבִּיב *
INF. absol.	יָשׁוּב		הִצְבִּיב, הִצְבִּיב		יָשׁוּב	הִצְבִּיב *
IMP. m.	*שָׁב	*יָשַׁב	הִצְבִּיב *	הִצְבִּיב *	יָצַב	*הִצְבִּיב
f.	שָׁבִי	יָשְׁבִי	הִצְבִּיבִי	הִצְבִּיבִי	יָצַבִי	הִצְבִּיבִי
Plur. m.	שָׁבוּ	יָשְׁבוּ	הִצְבִּיבוּ	הִצְבִּיבוּ	יָצַבוּ	הִצְבִּיבוּ
f.	שָׁבְנָה	יָשְׁבְנָה	הִצְבִּיבְנָה	הִצְבִּיבְנָה	יָצַבְנָה	הִצְבִּיבְנָה
FUT. 3. m.	*יָצַב	*יָרַשׁ	*יָצַב	*יָצַב	*יָצַב	*יָצַב
3. f.	תָּצַב	תִּירַשׁ	תָּצַב	תָּצַב	תָּצַב	תִּירַשׁ
2. m.	תָּצַב	תִּירַשׁ	תָּצַב	תָּצַב	תָּצַב	תִּירַשׁ
2. f.	תָּצַבִי	תִּירַשִׁי	תָּצַבִי	תָּצַבִי	תָּצַבִי	תִּירַשִׁי
1. c.	אָצַב	אִירַשׁ	*אָצַב	אָצַב	אָצַב	אִירַשׁ
Plur. 3. m.	יָצַבוּ	יָרַשׁוּ	יָצַבוּ	יָצַבוּ	יָצַבוּ	יָצַבוּ
3. f.	תָּצַבְנָה	תִּירַשְׁנָה	תָּצַבְנָה	תָּצַבְנָה	תָּצַבְנָה	תִּירַשְׁנָה
2. m.	תָּצַבוּ	תִּירַשׁוּ	תָּצַבוּ	תָּצַבוּ	תָּצַבוּ	תִּירַשׁוּ
2. f.	תָּצַבְנָה	תִּירַשְׁנָה	תָּצַבְנָה	תָּצַבְנָה	תָּצַבְנָה	תִּירַשְׁנָה
1. c.	נָצַב	נִירַשׁ	נָצַב	נָצַב	נָצַב	נִירַשׁ
FUT. apoc. (jussive)			*יָצַב	*יָצַב		*יָצַב
FUT. with Vav conv.	*וַיָּצַב		*וַיָּצַב	*וַיָּצַב	וַיָּצַב, וַיָּצַב	
PART. act.	יָצַב	*נָצַב	*מוֹצִיב	*מוֹצִיב	יָצַב	מִצְבִּיב
pass.	לָצַב				יָצַב	

The peculiarities in the inflexion of the *first class*, which is analogous with the Arabic **فُو**, are the following:—

1. In the *Fut.*, *Imp.*, and *Inf. constr.* of *Kal* there is a twofold inflexion. About the half of these verbs have here the *feeblest* forms, viz.—

*Fut.* **יִשֵּׁב** with a tone-lengthened *ē* in the second syllable, which may be shortened to *Seghol* and vocal *Sh'va*; and with a somewhat firmer *ē* in the first syllable, which in a degree still embodies the first radical ' that has been dropped (but scarcely ever written **יִישֵׁב**);

*Imp.* **יִשֵּׁב** from **יִשֵּׁב** by omission of the feeble ' ; and—

*Inf.* **שֹׁבֶת** shortened in like manner, and with the feminine-ending **ת־**, which again gives to the form more length and body.

The other half of these verbs are inflected with *stronger* forms, have the *Fut. A*, and retain the *Yodh* at the beginning, viz., in—

*Imp.* **יִרֵשׁ** and *Inf.* **יִסֹר** as a *consonant*, but in—

*Fut.* **יִירֵשׁ** as a *quiescent*, or resolved into the vowel *ī* (§ 24, 2).

That the latter mode of inflexion belongs to verbs actually **פּוֹ** (which has often been overlooked and falsely denied), is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have *ו* in *Niphal*, *Hiphil*, and *Hophal*, partly by the analogy of the Arabic, where the verbs **פּוֹ** have precisely the same double inflexion.

Even in the same verb are found both forms, one with the *Yodh*, the other without it, as **יָצַק** 2 Kings iv. 41, and **יָצַק** *pour* Eze. xxiv. 3, **רָשׁ** 1 Kings xxi. 15, **רָשׁ** Deut. ii. 24, and **יִרֵשׁ** *possess*, with lengthening **יִרְשֶׁה** Deut. xxxiii. 23, *Fut.* **יִיָּקֵר** Deut. xxxii. 22, and **יִיָּר** *he will burn up*, Is. x. 16.

To the first mode of inflexion belong, e. g. **יָלַד** *to bear*, **יָצָא** *to go forth*, **יָיֵב** *to sit*, **יָרַד** *to descend*, **יָדַע** *to know* (*Fut.* **יִדַּע** with *Pathach* in the last syllable on account of the guttural); to the second belong **יָעַר** *to weary*, **יָעֵז** *to counsel*, **יָבֵשׁ** *to be dry*, though the latter is in Arabic **بَيَّ**.

2. The original *Vav* appears always in the *Inf.*, *Imp.*, and *Fut. Niph.*, where it ought to be doubled, as a consonant, as **הַיִּשֵּׁב**, **הַיִּשֵּׁב** (just like **הַקָּטָל**, **הַקָּטָל**); and also in the *Hithp.* of some verbs, e. g. **הִתְיָדַע**, from **יָדַע**, and in two nominal forms, viz., **וְלָד** *offspring*, from **יָלַד** *to bear* [and **וָוֵר** *guilty*]. The *ו* at the end of the syllable becomes a vowel, as *ū* (ו) in all *Hophal*, e. g. **הַיִּשֵּׁב** for **הַיִּשֵּׁב**; and in combination with a preceding *a*, as a diphthong *au* *ô* (ו) in *Pret.* and *Part.* of *Niphal*, and in all *Hiphil*, e. g. **נִשְׁבַּח** for **נִשְׁבַּח**, **הוֹשִׁיב** for **הוֹשִׁיב**.

3. The other forms, with few exceptions (see Rem. 3, 4), are quite regular.

In those forms in which *Yodh* does not appear, these verbs may be *distinguished*, in the *Fut.* of *Kal* by the *Tsere* under the preformatives in *Niph.*, *Hiph.*, and *Hoph.*, by the *Vav* (ו, ו, ו) before the second radical. (The defective orthography, as in **הַלִּיר**, is not frequent.) Forms like **נִשְׁבַּח**, **נִשְׁבַּח**, they have in common with verbs **פָּן**. *Hophal* has the same form as in verbs **עָע** and **עָע**.

Rem. 1. The *Inf.* of *Kal* without the radical *Yodh* (see No. 1), has very seldom the masculine

form like יָדַע to know Job xxxii. 6, 10, or the feminine ending יָדָה, like יָדָה Exod. ii. 4. With a guttural, the latter takes the form יָדָה instead of יָדָה e. g. יָדָה to know. לָבָה to bear, in 1 Sam. iv. 19 is contracted to לָה (§19, 2). Examples of the regular strong form occur with *suffixes*, יָדָה Job xxxviii. 4, יָדָה Ezra iii. 12. The strong form has seldom the feminine-ending, as יָדָה to be able.

2. The *Imp. Kal* often has the lengthening יָה, as יָהּ sit, יָהּ descend. From יָהּ to give, the lengthened *Imp.* is יָהּ, fem. יָהּ, plur. יָהּ, with accented *Qamets*, owing to the influence of the guttural.

3. The *Fut.* of the form יָהּ takes *Pathach* in its final syllable when it has a guttural, as יָהּ, also יָהּ Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghol*, viz., before a word of one syllable, and after *Vav conversive*; e. g. יָהּ Gen. xlv. 33; יָהּ, but in pause יָהּ and יָהּ. A very rare exception, in which a *Fut.* of this kind is written fully, is יָהּ Mic. i. 8. The *Fut.* יָהּ, when lengthened, can also lose its radical י, as יָהּ Is. xl. 30, יָהּ lxv. 23. Yet the cases are rare and doubtful where this occurs after other preformatives than י (see Is. xlv. 8).

4. In some stems the feebleness affects also the *Pret. Kal*, so far, that the *a* under the second radical becomes *ē* or *ɛ*, as יָהּ, יָהּ, יָהּ, from יָהּ, יָהּ. Examples are found in Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. ii. 7; lxix. 36, etc. In Syriac *e* is here predominant: in Hebrew the feeble vowel is found only in such forms of the *Pret.* as have not a full vowel under the first radical. For a similar case, see § 73, Rem. 1.

5. As an exception, the *Fut. Niph.* sometimes has י instead of the ו; e. g. וְיָהּ and he waited, Gen. viii. 12; comp. Ex. xix. 13. The first pers. sing. has always the form וְיָהּ not וְיָהּ; comp. § 51, Rem. 4.

6. In *Piël*, the radical *Yodh* is sometimes dropped after י preformative, which takes its punctuation (comp. § 68, Rem. 2); e. g. וְיָהּ for וְיָהּ and he dried it up, Nah. i. 4.

7. *Fut. Hiph.*, like *Fut. Kal*, takes *Seghol* when the tone is drawn back, as יָהּ let him add Prov. i. 5, וְיָהּ and he added. On forms like יָהּ, see § 53, Rem. 7. In *Hoph.* are some cases of י for ו, as יָהּ for יָהּ Lev. iv. 23, 28.

N.B. 8. The verb הָלַךְ to go, is connected with verbs פִּי of the first class, for it forms (as if from הָלַךְ) *Fut.* הָלַךְ, with *Vav* הָלַךְ, in pause הָלַךְ, *Inf. constr.* הָלַךְ, *Imp.* הָלַךְ, lengthened הָלַךְ, and also הָלַךְ, and so *Hiph.* הוֹלִיךְ. Rarely and almost exclusively in later books and in poetry, we find also the regular inflexions from הָלַךְ, as *Fut.* הָלַךְ, *Inf.* הָלַךְ (Num. xxii. 14, 16; Eccles. vi. 8, 9), *Imp.* pl. הָלַכְוּ (Jer. li. 50); on the contrary *Pret. Kal* is always הָלַךְ, *Part.* הוֹלֵךְ, *Inf. abs.* הוֹלֵךְ, *Piël* הוֹלֵךְ, *Hithp.* הוֹלֵךְ, so that a י nowhere distinctly appears as first radical.\* An obsolete stem הָלַךְ may however be assumed, although in a word so much used as הָלַךְ, the feeble letter ה may itself be treated like י, and so the inflexion resemble פִּי. Comp. also the feeble הָלַךְ, e. g. הָלַךְ from הָלַךְ (§ 68, 2), and הָלַכְוּ from הָלַךְ, *Fut. Hiph.* אָבִיחָה from אָבַח and אָבִיחָה 2 Kings vi. 19, from הָלַךְ.

## SECT. 70.

### FEEBLE VERBS פִּי. SECOND CLASS, OR VERBS PROPERLY פִּי.

E. g. יָהּ to be good. Parad. L, § 69.

The most essential points of difference between verbs properly פִּי and verbs פִּי are the following:—

\* But comp. אָבִיחָה under Rem. 3.

1. Kal has only the stronger of the two forms described in § 69, 1, viz., that in which the radical ' remains, *Inf.* יָטַב, with the *Fut. A*, as יִטַּב, יִקַּן, the *Pathach* of which becomes *Seghol* when the tone shifts back, as יִקְנֶה and he awoke Gen. ix. 24, יִצַּר, וַיִּצֹר and he formed Gen. ii. 7.

2. In Hiphil the ' is regularly retained in writing, and is pronounced as a diphthongal ê (*Tsere*), e. g. הִיטִיב (for הִיטִיב), *Fut.* יִיטִיב; seldom with the diphthong ai, ay, as in יִשְׁירוּ they make straight, Prov. iv. 25; comp. Ps. v. 9, Q<sup>ri</sup>.

The following are the only verbs of this kind: יָטַב to be good, נָקַץ to suck, יָקַץ to awake, יָצַר to form, יָלַל Hiph. הִלִּיל to bewail, יָשַׁר to be straight.

Rem. Of the *Fut. Hiph.* there is an anomalous form with preformatives put before the 3rd pers. יָלַל, as יִלְלֵל he wails, אֶלְלֵל I wail, תִּלְלֵל ye wail, Is. xv. 2; lxv. 14; Jer. xlviii. 31; Hos. vii. 14; also יִיטִיב Job xxiv. 21; and once even in *Fut. Kal* יִרַע Ps. cxxxviii. 6, from יָרַע. This anomaly is explained by supposing that the ' of the simple form was superficially taken to belong to the stem. For וַיִּשְׁהוּ Nah. 1. 4, see § 69, Rem. 6.

## SECT. 71.

### VERBS פֿ. THIRD CLASS, OR CONTRACTED VERBS פֿ.

This class embraces those verbs פֿ, of the first and second class, whose ' does not quiesce in long ī or ē, but is assimilated like ג. Some verbs are exclusively of this class, e. g. יָצַע to spread under, *Hiph.* הִצִּיעַ, *Hoph.* הִצַּע; יָצַת to burn up, *Fut.* יִצַּת, *Hiph.* הִצִּית. Others have two forms; one sharp with the ' assimilated, the other weaker with the ' quiescent, as יָצַק to pour, *Fut.* יִצֹּק and יִצְקֶה (1 Kings xxii. 35); יָצַר to form, *Fut.* וַיִּצֹּר and יָצַר (Is. xlv. 12; Jer. i. 5); יָשַׁר to be straight, *Fut.* יִישַׁר and יִשְׁרֶה (1 Sam. vi. 12) — It is worthy of notice that the verbs which are thus inflected have an s sound as the second radical, with the only exception of הִלְלַת (Gen. xl. 20; Eze. xvi. 5). *Inf.* *Hoph.* from יָלַר.

Verbs of this class (which seldom occur) are inflected like verbs פֿ for which they may easily be mistaken by the learner. When, therefore, a form has not a root פֿ in the lexicon, he should look for one of this class.

The first two classes are exhibited in their distinctive forms in Paradigms K and L, § 69. The third exactly follows verbs פֿ, and is besides very rare.

SECT. 72.

FEEBLE VERBS עו. E. g. קום to rise up. Parad. M.

M. VERB AYIN VAV (עו). § 72.							N. AYIN YOD (ע"י). § 73.		
	KAL.	NIPHAL.	HIPHAL.	HOPHAL.	PILEL.	PULAL.	KAL.	NIPHAL.	
<b>PRET. 3. m.</b>	קָם *	נָקָם *	הִקָּם *	הִקָּם *	קִוְּמָם *	קִוְּמָם	נָבֹן *	בִּין *	בָּן *
3. f.	קָמָה *	נָקָמָה *	הִקָּמָה *	הִקָּמָה *	קִוְּמָה	קִוְּמָה	נָבֹנָה	בִּינָה *	בָּנָה *
2. m.	קָמַת *	נָקָמוֹת *	הִקָּמוֹת *	הִקָּמוֹת *	קִוְּמַת	קִוְּמַת	נָבֹנוֹת	בִּינוֹת *	בָּנֹת *
2. f.	קָמַת	נָקָמוֹת	הִקָּמוֹת	הִקָּמוֹת	קִוְּמַת	קִוְּמַת	נָבֹנוֹת	בִּינוֹת	בָּנֹת
1. c.	קָמַתִּי	נָקָמוֹתִי	הִקָּמוֹתִי	הִקָּמוֹתִי	קִוְּמַתִּי	קִוְּמַתִּי	נָבֹנוֹתִי	בִּינוֹתִי	בָּנוֹתִי
Plur. 3. c.	קָמוּ	נָקָמוּ	הִקָּמוּ	הִקָּמוּ	קִוְּמוּ	קִוְּמוּ	נָבֹנוּ	בִּינוּ	בָּנוּ
2. m.	קָמְתָם	נָקָמוֹתָם	הִקָּמוֹתָם	הִקָּמוֹתָם	קִוְּמְתָם	קִוְּמְתָם	נָבֹנוֹתָם	בִּינוֹתָם	בָּנוֹתָם
2. f.	קָמְתֶּן	נָקָמוֹתֶן	הִקָּמוֹתֶן	הִקָּמוֹתֶן	קִוְּמְתֶּן	קִוְּמְתֶּן	נָבֹנוֹתֶן	בִּינוֹתֶן	בָּנוֹתֶן
1. c.	קָמְנוּ	נָקָמוֹנוּ	הִקָּמוֹנוּ	הִקָּמוֹנוּ	קִוְּמְנוּ	קִוְּמְנוּ	נָבֹנוֹנוּ	בִּינוֹנוּ	בָּנוֹנוּ
<b>INF. constr.</b>	קֹם *	הִקֹּם *	הִקֹּם *	הִקֹּם *	קִוֵּם	קִוֵּם	הִבֹּן	בִּין *	
<b>INF. absol.</b>	קֹם *	הִקֹּם *	הִקֹּם, הִקָּם *	הִקֹּם, הִקָּם *			הִבֹּן	בִּין *	
<b>IMP. m.</b>	קֹם *	הִקֹּם *	הִקָּם *		קִוֵּם		הִבֹּן	בִּין *	
f.	קִוְּמִי *	הִקִּימִי *	הִקָּמִי *	wanting	קִוְּמִי	wanting	הִקִּים	בִּינִי	as
Plur. m.	קִוְּמוּ	הִקִּימוּ	הִקָּמוּ		קִוְּמוּ			בִּינוּ	
f.	קִוְּמֶנָה *	הִקִּימֶנָה	הִקָּמֶנָה		קִוְּמֶנָה				
<b>FUT. 3. m.</b>	יָקֹם *	יָקֹם *	יָקִים *	יָקִים *	יִקְוֹמָם	יִקְוֹמָם	יִבֹּן	יָבִין *	
3. f.	תִּקְוֹם	תִּקְוֹם	תִּקִּים	תִּקִּים	תִּקְוֹמָם	תִּקְוֹמָם	יִבֹּן	תִּבִּין	as
2. m.	תִּקְוֹם	תִּקְוֹם	תִּקִּים	תִּקִּים	תִּקְוֹמָם	תִּקְוֹמָם	יִבֹּן	תִּבִּין	
2. f.	תִּקְוִמִי *	תִּקְוִמִי *	תִּקִּימִי	תִּקִּימִי	תִּקְוִמָּי	תִּקְוִמָּי	יִבִּינִי	תִּבִּינִי	
1. c.	אֶקְוֹם	אֶקְוֹם	אֶקִּים	אֶקִּים	אֶקְוֹמָם	אֶקְוֹמָם	יִבִּין	אֶבִּין	
Plur. 3. m.	יִקְוֹמוּ	יִקְוֹמוּ	יִקְוִמוּ	יִקְוִמוּ	יִקְוֹמוּ	יִקְוֹמוּ	יִבִּינוּ	יִבִּינוּ	
3. f.	תִּקְוִימֶנָה	תִּקְוִימֶנָה	תִּקְוִימֶנָה *	תִּקְוִימֶנָה	תִּקְוִימֶנָה	תִּקְוִימֶנָה	תִּבִּינֶנָה *	תִּבִּינֶנָה	
2. m.	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ	תִּבִּינוּ	תִּבִּינוּ	
2. f.	תִּקְוִימֶנָה	תִּקְוִימֶנָה	תִּקְוִימֶנָה	תִּקְוִימֶנָה	תִּקְוִימֶנָה	תִּקְוִימֶנָה	תִּבִּינֶנָה	תִּבִּינֶנָה	
1. c.	נִקְוֹם	נִקְוֹם	נִקִּים	נִקִּים	נִקְוֹמָם	נִקְוֹמָם	נִבִּין	נִבִּין	
<b>FUT. apoc. juss.</b>	יָקֹם *		יָקֹם *				יָבֹן *		
<b>FUT. with 1 conv.</b>	וַיָּקֹם, וַיִּקָּם *		וַיָּקֹם *				וַיִּבֹּן *		
<b>FUT. with Suff.</b>	יִקְוִמֶנִי *		יִקְוִמֶנִי *				יִבִּינֶנִי *		
<b>PART. act.</b>	קֹם *	נָקָם *	מִקָּם *	מִקָּם *	מִקְוֹמָם	מִקְוֹמָם	נָבֹן	בִּין *	
<b>pass.</b>	קֹם *						בִּין *		

1. In these verbs the middle stem-letter **ו** always gives up its consonant sound and *quiesces*; not merely in the usual cases (according to § 24, 1) when a *Sh'va* precedes or follows, as **בוֹשׁ** *bôsh* for **בּוֹשֵׁת** *b'vôsh*, but also when it is both preceded and followed by a full vowel, as **קום** *Part. pass.* for **קָוֵם**; **קום** *Inf. absol.* for **קוֹם**. Hence the stem appears always a monosyllable.

2. The vowel in which **ו** quiesces is essentially the vowel of the second syllable, which, in the verb, almost universally characterises the form (§ 67, 2). But this vowel, in consequence of the union of the *Vav* with it, is mostly made fuller and firmer, e. g. *Inf.* and *Imp.* **קום** for **קָוֵם**, *Pret.* **קָם** for **קָוֵם**; it is, therefore, not destructible though changeable, for we have **קָמַת** (with short *a*) from **קָם**, and *Fut. Hiph.* **יָקִים** (from **יָקוּים**) is shortened in the jussive to **יָקֵם**.

The verb intransitive *middle E* takes in *Pret. Kal* the form of **מָת** (from **מָוַת**) *he is dead*: the verb *middle O* takes the form of **אָוַר** (from **אָוַר**) *luxit*, **בוֹשׁ** (from **בּוֹשֵׁת**) *he was ashamed*. Comp. Rem. 1.

The preformatives in the *Fut. Kal* and *Pret. Niph.*, and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one (§ 27, 2); e. g. **יָקוּם**\* for **יָקֵם**; **הָקוּים** for **הָקֵים**; **הָקוּם** for **הָקֵם**.

This vowel is changeable, and becomes *Sh'va* when the tone is thrown forward, e. g. before *suff.* **יִמְיָקֵנִי** *he will kill him*, and with the full plural form of the *Fut.* **יִמְיָקוּן** *they will die*.

The **ו** in *Hoph.* forms an exception; for it has become a quite firm and unchangeable vowel, as if it had been transposed, so that **הָקוּם** became **הָקִים**, hence **הָקִים**.

4. In some cases, forms of the regular verb not now in use lie at the foundation of the present inflexion; e. g. *Fut. Kal* **יָקוּם** for **יָקֵם** (see § 67, 6), *Part.* **קָם**, either for **קָוֵם** (like **קָטַל**, the original form of **קָטַל**, Chal. and Arab. *qâtel*, § 9, 10, 2, and § 50, 2) or for **קָוֵם** (after the form of the verbal adjective **קָטַל**; comp. § 84, No. 1). Those which conform to the regular Hebrew verb are generally the most unfrequent, as **יָבוֹשׁ** (after the form **יָבוֹשׁ**). The *ô* in *Niph.* comes from *va* (= *ua*), **נָקֵם** from **נָקוּם**, *Fut.* **יָקֵם** from **יָקוּם**.

5. In the *Pret. Niph.* and *Hiph.*, the harshness of pronunciation in such forms as **נָקוּמַת**, **הָקוּמַת**, is avoided by the insertion of **ו** before the affirmatives of the 1st and 2nd person. For the same purpose, **ו** is inserted in the *Fut. Kal* before the termination **נָה** (comp. § 67, 4). These inserted syllables take the tone and shorten the preceding vowels, as **נָקוּמוֹת**, **הָקוּמוֹת**; **הָקוּמוֹת**, or **הָקוּמוֹת**, also **הָקוּמוֹת**.

\* On the *a* under the preformative, see No. 4.

Yet in some cases the harder forms, without the inserted syllable, are also in use. Thus, *Fut. Kal*, תִּשְׁבֹּן Eze. xvi. 55 (also תִּשְׁבֹּיָה in the same verse), and rather oftener in *Hiph.*, as הִלְבִּיֵּתָה Ex. xx. 25, though also הִלְבִּיֵּתָה Job xxxi. 21, תִּשְׁבֹּן Job xx. 10, once תִּלְבִּיֵּמָה Jer. xlv. 25. *Imp.* only הִלְבִּיֵּמָה.

6. The tone, as in verbs עָע, is not thrown forward upon the affirmatives הַ-, וְ-, אֶ-, as קָמוּ, קָמָה, except with the full plural form יְקוּמוּן. For the tone on the וְ and אֶ-, see No. 5. In those forms which do not take either of these, the accentuation is regular, as קָמַת; so in Hophal הוּקְמַת.

7. The conjugations, *Piël*, *Pual*, and *Hithpaël*, are very seldom found in verbs properly ע"ו. The only instance in which ו remains as a consonant is ע"ו to surround, the *Piël* of ע"ו (yet see Rem. 10). In some others ' has taken the place of ו, as in ק"ם from קום, ה"ב from הוב, which forms belong to the later Hebrew, having been borrowed from the Aramæan. On the contrary, the unfrequent conjugation *Pilel* (§ 55, 2), with its passive and reflexive, is the common form employed in the signification of *Piël*, and as a substitute for it; e. g. ק"ם to raise up, from קום; ר"ם to elevate, pass. ר"ם, from רום; ה"ע"ר to rouse one's self, from ע"ר. Less frequent is the conjugation *Pilpel* (§ 55, 4), e. g. ב"ל to sustain, to nourish, from בול.

## REMARKS.

I. *On Kal.*

N.B. 1. Of verbs *middle E* and *O*, which in the regular verb also have their Pret. and Part. the same (§ 50, 2), the following are examples; viz. *Pret.* מָוַת *he is dead* (for מָוַתָּה), 1 *sing.* מָוַתִּי, 1 *pl.* מָוַתְנִי, 3 *pl.* מָוַתוּ. בּוֹשָׁם *he is ashamed* (for בּוֹשָׁמִי, בּוֹשָׁמִי, בּוֹשָׁמִי; אֹר *he has shined.* *Part.* מָוַת. בּוֹשָׁם; Eze. xxxii. 30. Of the Preterite and Participle, the usual form קָם is very seldom written with א (after the Arab. mode, § 9, 1), as in קָאם Hos. x. 14; קָאָם Eze. xxviii. 24, 26; comp. xvi. 57. The *Part.* appears now and then also in the form of קָם for קָם 2 Kings xvi. 7, even with a transitive sense, as לוֹט *occultans*, Is. xxv. 7; Zech. x. 5.

2. In the *Inf.* and *Imp.* of some verbs, ו always quiesces in *Cholem*, as אֹר, טֹב, בֹּא. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has ו in the final syllable (after the form קָטוּל), as קִימוּ קוֹם *surgendo surgent*, Jer. xlv. 29. Those verbs which have ו in the *Inf.* retain it in the *Fut.*, as יָבוֹא, יֵבֹא. In one verb alone the preformatives of the *Fut.* have *Tsere*, viz., בֹּשֶׁשׁ, *Fut.* יִבֹּשֶׁשׁ (for יִבֹּשׁ); see in No. 4, above.

3. In the *Imp.* with affirmatives (קִימוֹ, קִימִי) the tone is on the stem syllable, with a few exceptions, as in Judges v. 12. The lengthened form [with הַ] has, on the contrary, the tone usually on the last syllable (שִׁינָה, קִימָה), with a few exceptions where the word is *Milal* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N.B. 4. The shortened *Fut.* as *Jussive* (§ 48, 4) has the form יָקֹם (very seldom יָקֹם, יָקֹם); e. g. יָשָׁב *let him return*, Deut. xx. 5—8; אַל יָשָׁב *let him not return*, Ps. lxxiv. 21; ויָמוּת *and may he die*, 1 Kings xxi. 10. Comp. § 27, Rem. 1. In poetic language as *Indicative*, as יֵרָם, תֵּרָם, *he, it, shall be high*, Num. xxiv. 7; Mic. v. 8. After *Vav conversive*, and *before* words of one syllable the tone is

also drawn back upon the penultima, and the last syllable takes *Qamets-chatuph*, as *יָקָם לָךְ*, Job xxii. 28. In *pause*, however, the tone remains on the last syllable, as *וַיָּמָת*; compare Gen. xi. 28, 32, with v. 5, 8. With a guttural or a *Resh*, the final syllable may take *Pathach*, e. g. *וַיָּסַר* and he turned aside, Ruth iv. 1 (from *סוּר*).

The full plural-ending *וֹן* has the tone (according to No. 6 of this section), hence *תָּמַתוּן* Gen. iii. 3, 4, *יָנוּסוּן* Ps. civ. 7, *יָרוּצוּן* Joel ii. 4, 7, 9.

## II. On *Niphal*.

5. Anomalous forms are: *Pret.* *נִפְצוּתָם* ye have been scattered, Eze. xi. 17; xx. 34, 41, 43; *Inf. constr.* *הִרְגִּישׁ* Is. xxv. 10. Comp. also Rem. 9.

## III. On *Hiphil*.

6. Examples of the *Preterite* without the inserted *ו* *הִנֵּפְתָּ* thou liftest, Ex. xx. 25; *הִמָּתָה* thou killest, and even *הִמָּתָם* Num. xvii. 6, etc.

7. In the *Imp.*, besides the shortened form *הִקָּם*, the lengthened *הִקָּמָה* also occurs; with *suff.* *הִקָּמְנִי*.

N.B. The shortened *Fut.* has the form *יָקָם*, as *וַיָּסַר* that he may take away, Ex. x. 17. After *Vav conversive*, the tone is drawn back upon the penultima, as *וַיָּקָם*; *וַיָּפֶץ* and he scattered. The final syllable, when it has a guttural or *Resh*, takes *Pathach*, as in *קָל*, e. g. *וַיָּסַר* and he removed, Gen. viii. 13. Still the 1 *sing.* is usually like *וַאֲשִׁיב* Neh. ii. 20, more rarely *וַאֲשָׁב* Jos. xiv. 7.

## IV. In *General*.

8. On account of the intimate relation between verbs *עָו* and *עָע* (§ 67), it is necessary, in analysing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Fut. Kal* with *Vav conversive*; *Piël* of *עָו* and *Poël* of *עָע*. Hence it is that they often borrow forms from one another, as in *Pret. Kal* *בָּזָה* he despised (from *בָּזָה*, as if from *בָּזָה*) Zech. iv. 10, *הִבְשִׁיעַ* he besmeared (for *הִבְשִׁיעַ*) Is. xlv. 18.

9. In common with verbs *עָע* (§ 67, 5), these verbs have also in *Niphal* and *Hiphil* the Chaldee and Rabbinic formation, which substitutes, for the long vowel under the preformatives, a short one followed by *Daghesh forte*. This form and the common one are often both in use; e. g. *הִפְתִּיתָ* to incite, *Fut.* *יִפְתִּי* (also *הִפְתִּיתָ*, *יִפְתִּי* and he shows the way, 2 Sam. xxii. 33 (also *יָתַר* Prov. xii. 26); *הִפְתִּיתָ* to remove, *Fut.* *יִפְתִּי* (from *סָנַג*), also *Hoph.* *הִפְתִּי* Is. xlix. 14; sometimes with a difference of signification, as *הִנֵּפְתָּ* to cause to rest, to give rest, *הִנֵּפְתָּ*, *Fut.* *יִנֵּפְתָּ* to set down, to lay down; *יָלַיְנָה* to spend the night, to abide; *יָלַיְנָה* to be headstrong, rebellious. Other examples: *Niphal* *נִפְּלוּ* (from *כָּוַל*, not *נָכַל*) to be circumcised Gen. xvii. 26, 27; xxxiv. 22, with a guttural *נִפְּלוּ* Zech. ii. 17; *Hiphil* *הִנֵּפְתָּ* to despise Lam. i. 8, *יָלַיְנָה* they depart Prov. iv. 21.

To this class are to be referred some forms of verbs *Pe guttural* with *Daghesh forte implicitum*, which others have derived from a false root, or uncritically altered; viz., *וַתַּחֲרִשׁ* for *וַתַּחֲרִשׁ* and she hastens (from *חָרַשׁ*) Job xxxi. 5, *וַתַּחֲרִשׁ* 1 Sam. xv. 19; xxv. 14, from *עָרַשׁ* to rush upon.

10. Verbs, in which the middle stem-letter *Vav* is sounded as a consonant, are, in respect to this letter, perfectly regular; e. g. *הָיָה* to be white, *Fut.* *יִהְיֶה*, *נָוָה* to expire, *Fut.* *יָנֹוּעַ*; especially in those which are besides also verbs *לָה*, as *צָוָה*, *Piël* *צִוָּה* to command, *קָוָה* to wait, etc.

## SECT. 73.

FEEBLE VERBS עִי. E. g. בִּין to discern. Parad. N, § 72.

1. These verbs have the same structure as verbs עִי, and their ' is treated in the same manner as the ל of that class; e. g. *Pret. Kal* שָׁת (for שִׁית) *he has set*, *Inf.* שִׁית, *Inf. absol.* שׁוּת (for שִׁית), *Imp.* שִׁית, *Fut.* יִשִּׁית, *Jussive* יִשֵּׁת, with *Vav conv.* וַיִּשֵּׁת. But the *Pret. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphil* with the characteristic ה elided, e. g. בִּינוּתִי (similar to הִבִּינוּתִי) Dan. ix. 2, also בָּנַתְּ Ps. cxxxix. 2; רִבּוּתְּ Job xxxiii. 13, also רָבַתְּ Lam. iii. 58. Often also complete *Hiphil* forms occur, e. g. *Pret.* הִבִּינוּתָם, *Inf.* הִבִּין (also בִּין), *Imp.* הִבֵּן (also בִּין), *Part.* מִבִּין, so likewise מָרִיב (also רָב), מִשִּׁים (also שָׁם), מִצִּיץ glittering, also in *Pret.* צִין. Moreover, as *passive*, we find a few times *Hoph. Fut.* יוֹשֵׁר from שִׁיר to sing, יוֹשֵׁת from שִׁית to set.

2. These *Hiphil* forms may easily be traced to verbs עִי, and possibly they in part belong strictly to that class. The same may be said of *Niph.* נָבוּן, *Pil.* בּוּנִן, and *Hithpalel* הִתְבּוּנִן (as if from בָּן). These verbs are in every respect closely related to verbs עִי. Hence it is that we find several verbs used promiscuously, as עִי and עִי, and with the same meaning in both forms, as לִין (denom. from לָלַי) to spend the night, *Inf.* also לָן, שִׁים to place, *Inf.* also שׁוּם, *Fut.* יִשִּׁים, once יִשְׁוּם. In other verbs one of the two is the predominant form, as גִּיל to exult (גִּיל is found only in Prov. xxiii. 24). But few are exclusively עִי, as רִיב to contend, שִׁית to set, שִׁישׁ to rejoice; so also כָּל to comprehend, to measure, Is. xl. 12; and the denom. קִין (from קָיִן) to pass the summer, Is. xviii. 6.

The older grammarians did not recognise this class of verbs, but referred all its forms to verbs עִי, which may indeed be right in some cases. In modern Arabic we find an exactly corresponding abbreviation of the *Hiphil* (Conj. IV.) of verbs עִי. Yet the Arabic, as also the Æthiopic, has actual verbs עִי, and the Hebrew has some with a Yodh as a consonant, like אָיַב to hate, and עָיַר to tire. A fluctuation and interchange between the closely-related stems must certainly be assumed.

The Paradigm N is placed in connexion with that of verbs עִי, in order to exhibit the parallel between the two classes. The conjugations which it omits have the same form as in Parad. M.

Rem. 1. Examples of the *Inf. absol.* are רִבּ litigando Judges xi. 25, שָׁת ponendo Is. xxii. 7, also רִיב Jer. i. 34.

2. The *Fut. apoc.* is יָבִין; with retracted tone it takes the form with Seghol, as לֹו Judges vi. 31. So with *Vav conversive*, וַיִּשֵּׁם and he placed, וַיִּכֵּן and he perceived.

3. As *Part. act. Kal* we find once לָלַי spending the night, Neh. xiii. 21; *Part. pass.* שִׁים or שׁוּם (according to a various reading) 2 Sam. xiii. 32.

\* \* \* \*

4. Verbs  $\text{לָא}$  scarcely ever suffer their  $\text{א}$  to quiesce, and hence are irregular only as represented in § 64. A few examples where the  $\text{א}$  has lost its force as a consonant are:  $\text{זָאָן}$  *they are fair*,  $\text{פֿלֶזֶן}$  *he blooms*, *Fut. Hiphil* of  $\text{פֿלֶזֶן}$ , for  $\text{פֿלֶזֶן}$  *Ecl. xii. 5.*

## SECT. 74.

FEEBLE VERBS  $\text{לָא}$ ; e. g.  $\text{פֿינד}$  *to find*. Parad. O.

O. VERB LAMEDH ALEPH (לָא). § 74.							
	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
PRET. 3. m.	כִּנְּאָ * כִּנְּאָה	נִכְנְאָ * נִכְנְאָה	כִּנְּאָ כִּנְּאָה	כִּנְּאָ * כִּנְּאָה	הִכְנִיאָ הִכְנִיאָה	הִכְנְאָ * הִכְנְאָה	הִתְכַּנְּאָ הִתְכַּנְּאָה
3. f.	כִּנְּאָה	נִכְנְאָה	כִּנְּאָה	כִּנְּאָה	הִכְנִיאָה	הִכְנְאָה	הִתְכַּנְּאָה
2. m.	כִּנְּאָת * כִּנְּאָת	נִכְנְאָת * נִכְנְאָת	כִּנְּאָת * כִּנְּאָת	כִּנְּאָת * כִּנְּאָת	הִכְנִיאָת * הִכְנִיאָת	הִכְנְאָת * הִכְנְאָת	הִתְכַּנְּאָת * הִתְכַּנְּאָת
2. f.	כִּנְּאָת	נִכְנְאָת	כִּנְּאָת	כִּנְּאָת	הִכְנִיאָת	הִכְנְאָת	הִתְכַּנְּאָת
1. c.	כִּנְּאָתִי כִּנְּאָו	נִכְנְאָתִי נִכְנְאָו	כִּנְּאָתִי כִּנְּאָו	כִּנְּאָתִי כִּנְּאָו	הִכְנִיאָתִי הִכְנִיאָו	הִכְנְאָתִי הִכְנִיאָו	הִתְכַּנְּאָתִי הִתְכַּנְּאָו
Plur. 3. c.	כִּנְּאָו	נִכְנְאָו	כִּנְּאָו	כִּנְּאָו	הִכְנִיאָו	הִכְנְאָו	הִתְכַּנְּאָו
2. m.	כִּנְּאָתֶם כִּנְּאָתָן	נִכְנְאָתֶם נִכְנְאָתָן	כִּנְּאָתֶם כִּנְּאָתָן	כִּנְּאָתֶם כִּנְּאָתָן	הִכְנִיאָתֶם הִכְנִיאָתָן	הִכְנְאָתֶם הִכְנְאָתָן	הִתְכַּנְּאָתֶם הִתְכַּנְּאָתָן
2. f.	כִּנְּאָתָן	נִכְנְאָתָן	כִּנְּאָתָן	כִּנְּאָתָן	הִכְנִיאָתָן	הִכְנְאָתָן	הִתְכַּנְּאָתָן
1. c.	כִּנְּאָנוּ כִּנְּאָו	נִכְנְאָנוּ נִכְנְאָו	כִּנְּאָנוּ כִּנְּאָו	כִּנְּאָנוּ כִּנְּאָו	הִכְנִיאָנוּ הִכְנִיאָו	הִכְנְאָנוּ הִכְנִיאָו	הִתְכַּנְּאָנוּ הִתְכַּנְּאָו
INF. constr.	כִּנְּאָ כִּנְּאוּ	הִכְנְאָ נִכְנְאָ	כִּנְּאָ כִּנְּאָ	כִּנְּאָ כִּנְּאוּ	הִכְנִיאָ הִכְנִיאָ	הִכְנְאָ הִכְנְאָ	הִתְכַּנְּאָ הִתְכַּנְּאוּ
INF. absol.	כִּנְּאוּ	נִכְנְאָ	כִּנְּאָ		הִכְנִיאָ		
IMP. m.	כִּנְּאָ * כִּנְּאִי	הִכְנְאָ הִכְנְאִי	כִּנְּאָ כִּנְּאִי		הִכְנִיאָ הִכְנִיאִי		הִתְכַּנְּאָ הִתְכַּנְּאִי
f.	כִּנְּאִי	הִכְנְאִי	כִּנְּאִי	wanting	הִכְנִיאִי	wanting	הִתְכַּנְּאִי
Plur. m.	כִּנְּאוּ כִּנְּאָה	הִכְנְאוּ הִכְנְאָה	כִּנְּאוּ כִּנְּאָה		הִכְנִיאִי הִכְנִיאָה		הִתְכַּנְּאוּ הִתְכַּנְּאָה
f.	כִּנְּאָה * כִּנְּאָה	הִכְנְאָה * הִכְנְאָה	כִּנְּאָה * כִּנְּאָה		הִכְנִיאָה * הִכְנִיאָה		הִתְכַּנְּאָה * הִתְכַּנְּאָה
FUT. 3. m.	יִכְנִיאָ * הִכְנִיאָ	יִכְנִיאָ * הִכְנִיאָ	יִכְנִיאָ הִכְנִיאָ	יִכְנִיאָ הִכְנִיאָ	יִכְנִיאָ הִכְנִיאָ	יִכְנִיאָ הִכְנִיאָ	יִתְכַּנֵּאָ הִתְכַּנֵּאָ
3. f.	הִכְנִיאָ	הִכְנִיאָ	הִכְנִיאָ	הִכְנִיאָ	הִכְנִיאָ	הִכְנִיאָ	הִתְכַּנֵּאָ
2. m.	תִּכְנִיאָ הִכְנִיאָ	תִּכְנִיאָ הִכְנִיאָ	תִּכְנִיאָ הִכְנִיאָ	תִּכְנִיאָ הִכְנִיאָ	תִּכְנִיאָ הִכְנִיאָ	תִּכְנִיאָ הִכְנִיאָ	תִּתְכַּנֵּאָ הִתְכַּנֵּאָ
2. f.	הִכְנִיאָ	הִכְנִיאָ	הִכְנִיאָ	הִכְנִיאָ	הִכְנִיאָ	הִכְנִיאָ	הִתְכַּנֵּאָ
1. c.	אִכְנִיאָ הִכְנִיאָ	אִכְנִיאָ הִכְנִיאָ	אִכְנִיאָ הִכְנִיאָ	אִכְנִיאָ הִכְנִיאָ	אִכְנִיאָ הִכְנִיאָ	אִכְנִיאָ הִכְנִיאָ	אִתְכַּנֵּאָ הִתְכַּנֵּאָ
Plur. 3. m.	יִכְנִיאָ הִכְנִיאָ	יִכְנִיאָ הִכְנִיאָ	יִכְנִיאָ הִכְנִיאָ	יִכְנִיאָ הִכְנִיאָ	יִכְנִיאָ הִכְנִיאָ	יִכְנִיאָ הִכְנִיאָ	יִתְכַּנֵּאָ הִתְכַּנֵּאָ
3. f.	הִכְנִיאָה * הִכְנִיאָה	הִכְנִיאָה * הִכְנִיאָה	הִכְנִיאָה * הִכְנִיאָה	הִכְנִיאָה * הִכְנִיאָה	הִכְנִיאָה * הִכְנִיאָה	הִכְנִיאָה * הִכְנִיאָה	הִתְכַּנֵּאָה * הִתְכַּנֵּאָה
2. m.	תִּכְנִיאָ הִכְנִיאָה	תִּכְנִיאָ הִכְנִיאָה	תִּכְנִיאָ הִכְנִיאָה	תִּכְנִיאָ הִכְנִיאָה	תִּכְנִיאָ הִכְנִיאָה	תִּכְנִיאָ הִכְנִיאָה	תִּתְכַּנֵּאָ הִתְכַּנֵּאָה
2. f.	הִכְנִיאָה	הִכְנִיאָה	הִכְנִיאָה	הִכְנִיאָה	הִכְנִיאָה	הִכְנִיאָה	הִתְכַּנֵּאָה
1. c.	נִכְנִיאָ נִכְנִיאָ	נִכְנִיאָ נִכְנִיאָ	נִכְנִיאָ נִכְנִיאָ	נִכְנִיאָ נִכְנִיאָ	נִכְנִיאָ נִכְנִיאָ	נִכְנִיאָ נִכְנִיאָ	נִתְכַּנֵּאָ נִתְכַּנֵּאָ
FUT. apoc. (jussive)					יִכְנִיאָ		
FUT. with Suff.	יִכְנִיאָנִי יִכְנִיאָנִי		יִכְנִיאָנִי יִכְנִיאָנִי		יִכְנִיאָנִי יִכְנִיאָנִי		
PART. act.	כִּנְּאָ כִּנְּאוּ	נִכְנִיאָ נִכְנִיאָ	כִּנְּאָ כִּנְּאוּ	כִּנְּאָ כִּנְּאוּ	כִּנְּאָ כִּנְּאוּ	כִּנְּאָ כִּנְּאוּ	כִּתְּנִיאָ כִּתְּנִיאָ
pass.	כִּנְּאוּ						

The **ס** is here, as in verbs **סָפַ**, treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules:—

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. **מָצִיא**, **מָצִיָּה**, **מָצִיָּה**, **הַמָּצִיָּה**; but Pathach before the feeble letter **ס** is lengthened into *Qamets* (§ 23, 1), viz., in the *Pret.*, *Fut.*, and *Imp. Kal*, in the *Pret. Niph.*, and in *Pual* and *Hoph.* This (ַ) however is changeable (§ 25, 2, Rem.), hence in the plural **מָצִיָּה**.

The *Fut.* and *Imp. Kal* have *A* after the analogy of verbs *Lamedh guttural*.

2. Also before affirmatives beginning with a consonant (ת, נ) the **ס** is not heard, but is quiescent in the *Pret. Kal*, in *Qamets*, **מָצִיָּה**; in the *Pret.* of all the other conjugations, in *Tsere*, **נִמְצִיָּה**; in the *Imp.* and *Fut.* of all the conjugations, in *Seghol*, **מְצִיָּה**, **תִּמְצִיָּה**.

The use of *Tsere* and *Seghol* in these forms arose doubtless from the great resemblance between verbs **לָא** and **לָה** (comp. 75, 2), and an approximation of the former to the latter.

Before the suffixes ה, כס, כן, the **ס** retains its character as a guttural, and takes (ַ); as **מְצִיָּה** Cant. viii. 1, **הַמָּצִיָּה** Eze. xxviii. 13; comp. § 65, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before affirmatives beginning with a vowel, **ס** is a consonant, and the form regular, as **מָצִיָּה**.

Parad. O gives a complete view of the inflexion.

#### REMARKS.

1. Verbs *middle E*, like **מָלֵא** *to be full*, retain *Tsere* in the other persons of the *Pret.*, as **מָלֵאתִי**. Instead of **מָלֵאתִי** is sometimes found the Aramæan form **מָלֵאתִי** *she names*, Is. vii. 14; comp. Gen. xxxiii. 11 (after the form **מָלֵאתִי**, § 44, Rem. 4).

2. In the *Inf.* occurs the *fem.* form **מָלֵאתִי** *to fill*, Lev. xii. 4, for **מָלֵאתִי**.

3. The *Part. fem.* is commonly, by contraction, **מָצִיָּה**, seldom **מָצִיָּה** Cant. viii. 10, and defectively written **יִצֵּת** (from **יָצָא**) Deut. xxviii. 57. In the forms **הַמָּצִיָּה** 1 Sam. xiv. 33, and **בְּרָאם** Neh. vi. 8, the vowel is drawn back after the manner of the Syriac.

4. The **ס** is sometimes lost, as in **מָצִיָּה** Num. xi. 11, **מָצִיָּה** Job xxxiii. 18. *Niph.* **נִמְצִיָּה** *ye are defiled*, Lev. xi. 43. *Hiph.* **הִמְצִיָּה** Jer. xxxii. 35.

See more in the Remarks on verbs **לָה**, No. VI.

#### SECT. 75.

FEEBLE VERBS לָה. E. g. **לָה** *to reveal*. Parad. P.

These verbs, like those **פָּי** (§§ 69, 70), embrace two different classes of the irregular verb, viz., **לָה** and **לָה**, which in Arabic, and especially in Æthiopic, are

more clearly distinguished. But in Hebrew the original ו and ו have passed over into a feeble ה, as a substitute for a final vowel (§ 23, 5), in all those forms which end with the third radical, and which hence are called verbs לה; e. g. גלה for גלי *he has revealed*; שח for שחל *he has rested*. By far the greater number, however, of these verbs are originally ל; only a few forms occur of verbs לו. The two classes are therefore less prominently distinguished than verbs פו and פי.

A true verb לו is שחל *to be at rest*, whence שחלתי, *Part. שחל*, and the derivative שחלתי *rest*; yet in the *Fut.* it has שחלי (with *Yodhi*). In ענה (Arab. عني) *to answer*, and ענה (Arab. عني) *to suffer, to be oppressed*, are two verbs originally distinct, but with the same form in Hebrew (see Gesenius's *Lex. art.* ענה). In Syriac the intermingling of these forms is carried still farther, verbs לא also being confounded with those לה, i. e. with the two classes לו and לו of the Arabic.

As an entirely different class are to be regarded those verbs whose third stem-letter is a consonantal ה (distinguished by *Mappiq*); e. g. גבה. They are inflected throughout like verbs *Lamedh guttural*. It is certain, however, that some verbs לה originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a feeble ה, e. g. פה, Arab. כהה *to be blunt*. Hence it is that verbs לה are often related to those לה, for which the verb לה may be assumed as an intermediate form; e. g. קשה and קשה *to be hard*; פתה properly = פתח *to be open*.

P. VERB LAMEDH HE (ל"ה). § 75.							
	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
PRET. 3. m.	נָלָה *	נִנְלָה *	נָלָה *	נָלָה *	הִנְלָה *	הִנְלָה *	הִתְנַלָּה *
3. f.	נָלְתָה *	נִנְלְתָה *	נָלְתָה *	נָלְתָה *	הִנְלְתָה *	הִנְלְתָה *	הִתְנַלְתָּה *
2. m.	נָלִיתָ *	נִנְלִיתָ *	נָלִיתָ *	נָלִיתָ *	הִנְלִיתָ *	הִנְלִיתָ *	הִתְנַלִּיתָ *
2. f.	נָלִיתְּ	נִנְלִיתְּ	נָלִיתְּ	נָלִיתְּ	הִנְלִיתְּ	הִנְלִיתְּ	הִתְנַלִּיתְּ
1. c.	נָלִיתִי	נִנְלִיתִי	נָלִיתִי	נָלִיתִי	הִנְלִיתִי	הִנְלִיתִי	הִתְנַלִּיתִי
Plur. 3. c.	נָלוּ *	נִנְלוּ *	נָלוּ *	נָלוּ *	הִנְלוּ *	הִנְלוּ *	הִתְנַלוּ *
2. m.	נָלִיתֶם	נִנְלִיתֶם	נָלִיתֶם	נָלִיתֶם	הִנְלִיתֶם	הִנְלִיתֶם	הִתְנַלִּיתֶם
2. f.	נָלִיתֶן	נִנְלִיתֶן	נָלִיתֶן	נָלִיתֶן	הִנְלִיתֶן	הִנְלִיתֶן	הִתְנַלִּיתֶן
1. c.	נָלִינוּ	נִנְלִינוּ	נָלִינוּ	נָלִינוּ	הִנְלִינוּ	הִנְלִינוּ	הִתְנַלִּינוּ
INF. constr.	נָלוֹת *	הִנְלוֹת *	נָלוֹת *	נָלוֹת *	הִנְלוֹת *	הִנְלוֹת *	הִתְנַלוֹת *
INF. absol.	נָלָה	נִנְלָה	נָלָה		הִנְלָה	הִנְלָה *	הִתְנַלָּה *
IMP. m.	נָלָה *	הִנְלָה *	נָלָה *		הִנְלָה *		הִתְנַלָּה *
f.	נָלִי *	הִנְלִי *	נָלִי *	wanting	הִנְלִי *	wanting	הִתְנַלִּי
Plur. m.	נָלוּ	הִנְלוּ	נָלוּ		הִנְלוּ		הִתְנַלוּ
f.	נָלִינָה *	הִנְלִינָה *	נָלִינָה *		הִנְלִינָה *		הִתְנַלִּינָה *
FUT. 3. m.	יִנְלָה *	יִנְלָה *	יִנְלָה *	יִנְלָה *	יִנְלָה *	יִנְלָה *	יִתְנַלָּה *
3. f.	תִּנְלָה	תִּנְלָה	תִּנְלָה	תִּנְלָה	תִּנְלָה	תִּנְלָה	תִּתְנַלָּה
2. m.	תִּנְלָה	תִּנְלָה	תִּנְלָה	תִּנְלָה	תִּנְלָה	תִּנְלָה	תִּתְנַלָּה
2. f.	תִּנְלִי *	תִּנְלִי *	תִּנְלִי *	תִּנְלִי *	תִּנְלִי *	תִּנְלִי *	תִּתְנַלִּי *
1. c.	אֶנְלָה	אֶנְלָה	אֶנְלָה	אֶנְלָה	אֶנְלָה	אֶנְלָה	אֶתְנַלָּה
Plur. 3. m.	יִנְלוּ	יִנְלוּ	יִנְלוּ	יִנְלוּ	יִנְלוּ	יִנְלוּ	יִתְנַלוּ
3. f.	תִּנְלִינָה *	תִּנְלִינָה *	תִּנְלִינָה *	תִּנְלִינָה *	תִּנְלִינָה *	תִּנְלִינָה *	תִּתְנַלִּינָה *
2. m.	תִּנְלוּ	תִּנְלוּ	תִּנְלוּ	תִּנְלוּ	תִּנְלוּ	תִּנְלוּ	תִּתְנַלוּ
2. f.	תִּנְלִינָה	תִּנְלִינָה	תִּנְלִינָה	תִּנְלִינָה	תִּנְלִינָה	תִּנְלִינָה	תִּתְנַלִּינָה
1. c.	נִנְלָה	נִנְלָה	נִנְלָה	נִנְלָה	נִנְלָה	נִנְלָה	נִתְנַלָּה
FUT. apoc. (jussive)	יִנְלָ *	יִנְלָ *	יִנְלָ *		יִנְלָ *		יִתְנַלָּ *
FUT. with Suff.	יִנְלְגִי *		יִנְלְגִי *		יִנְלְגִי *		
PART. act.	נֹלֵךְ *	נִנְלֵךְ *	מִנְלֵךְ *	מִנְלֵךְ *	מִנְלֵךְ *	מִנְלֵךְ *	מִתְנַלֵּךְ *
pass.	נֹלֵךְ *						

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:—

1. The original *Yodh* or *Vav*, in all forms which end with the third radical,

gives place to ה as a vowel-letter, and representing the final vowel; which is the same in each form through *all* the conjugations, viz.—

הַ in all the Preterites, גָּלָה, נָגַלָה, גָּלָה, etc.

הֶ in all the Futures and Participles active, יִגְלֶה, גָּלֶה, etc.

הֵ in all the Imperatives, גָּלֵה, נִגְלֵה, etc.

הִ in the Inf. absol. (except in *Hiph.* and *Hoph.*), גִּלֵּה, etc.

The *Part. pass. Kal* forms the only exception, in which, at the end, the original י appears, גָּלְיָהּ, as also in some derivatives (§ 85, V.).

The *Inf. constr.* has always the feminine form in ת; hence in *Kal* גִּלּוֹת, in *Piël* גִּלּוֹת, etc.

In explanation of these forms we observe—

That in the *Pret. Kal*, גָּלָה stands for גָּלִי, according to § 24, 2, c; so in *Niph.* and *Hophal. Piël* and *Hitp.* are based on the forms קָטַל, הִתְקַטַּל (§ 52, Rem. 1), *Hiph.* on the form הִקְטַל, after the manner of the Arabic *aqtala* (§ 53, 1).

In the *Fut. Kal*, יִגְלֶה is a *Fut. A* for יִגְלִי (according to § 24, 2, Rem. a), whence also are such plural forms as יִגְלִי (see Rem. 4). The same is true of the other conjugations, all of which, even in the regular verb, have, in connexion with the usual form, another with *Pathach* in the final syllable. See § 51, Rem. 2; § 54, Rem.

*Tsere* in the *Imp.* גָּלֵה is, at all events, a shorter vowel than the accented *Seghol* with a broad sound in the *Fut.* יִגְלֶה. Comp. the *constr. state* of nouns in הַ, § 89, 2, c.

2. Before the affirmatives beginning with a consonant (ת, נ), the original י remains, but not as a consonant. Properly it would here form with the foregoing *ā* (*Pathach*) the diphthong *ai*; but this diphthong in the *Pret.* is contracted first into *ê* (יַ), and then further attenuated into *î*; but in the *Fut.* and *Imp.* it is changed into the broad and obtuse יַ. Thus, in *Pret. Piël*, from גִּלְיָהּ (after קָטַלָהּ) we get first גִּלְיָהּ, and then, by attenuating the *ê* into *î*, גִּלְיָהּ; in the *Fut. Piël* תִּגְלִינָה. In the passives the *ê* is always retained; in the actives of the derived conjugations and in the reflexives, both *ê* and *î* are used alike (see Rem. 7, 9, and 13); on the contrary, in *Kal* (the conjugation more in use than the rest) we find only *î*. Accordingly we have in the—

Preterite *Kal* *î*, as גִּלְיָהּ;

Preterites of the other active conjugations and also the reflexive promiscuously *ê* and *î*, as גִּלְיָהּ and גִּלְיָהּ;

Preterites of the passives only *ê*, as גִּלְיָהּ;

Futures and Imperatives always יַ, as תִּגְלִינָה, גִּלְיָהּ, נִגְלֵהּ.

The diphthongal forms are throughout retained in Arabic and Æthiopic, and the diphthong is contracted only by way of exception and in the popular idiom. In Chaldee and Syriac, the contracted forms predominate, yet these dialects have in *Kal* גִּלְיָהּ as well as גִּלְיָהּ.

3. Before the affirmatives beginning with a vowel (וְ, יָ, הָ), the *Yodh* with the foregoing vowel is usually dropped, e. g. גָּלוּ (for גַּלְיוּ), תָּגִיל (for תַּגְלִי), גָּלָה, גָּלִים; yet it is retained in ancient full forms, particularly in *pause*, as יִגְלִי (see Rem. 4 and 13). Before *suffixes* it is also dropped, as גָּלָךְ (Rem. 19).

4. The *Yodh* disappears also in 3 *Pret. sing. fem.*, since with the feminine-ending תָּ the form גָּלָת is obtained. But this ancient form is become rare (see Rem. 1); and, as if this mark of the gender were not sufficiently distinct, a second feminine-ending הָ is appended, so as to form גָּלָתָה. So in all conjugations, e. g. *Hiph.* הִגְלָתָה, common form הִגְלָתָה, in *pause* הִגְלָתָהּ.

5. The formation of the *shortened Future*, which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the rejection of the הָ, by which some other changes are occasioned in the form (see Rem. 3, 8, 11, 16). The *shortened Imperative* is also formed by *apocope* of the הָ (Rem. 11, 15).

6. Of the *Future lengthened* by הָ (§ 48, 3), only the following examples are found in verbs לָה:—from *Kal*, אֶשְׁעָה, Ps. cxix. 117, אֶחַבְנָה (retaining the 3 radical, see Rem. 4), Ps. lxxvii. 4, and from *Niph.* נִשְׁתַּעַר, Is. xli. 23.

#### REMARKS.

##### 1. On *Kal*.

1. For the 3 *Pret. fem.*, the older and simpler form גָּלָת, from גָּלִית (comp. the verb לָא, § 74, Rem. 1), is almost entirely banished from common use. One instance is עָשִׂתָּ she did, Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g. תִּרְצָתָּ she pays, Lev. xxvi. 34, תִּקָּלָתָּ she is taken captive, Jer. xiii. 19. But with *suffixes* it is always used; see Rem. 19.

2. The *Inf. absol.* has also the form רִאָּה *videndo*, Gen. xxvi. 28. As the *Inf. constr.* occurs also, though seldom, רִאָּה Gen. xlviii. 11, עָשִׂתָּ, l. 20, or עָשִׂוָּ xxxi. 28, as well as the feminine form רִאָּהָה *to see*, Eze. xxviii. 17, like קָטַלָּהָה § 45, 2, letter b.

N.B. 3. The *apocope* of the *Fut.* (see above, in No. 5) occasions in *Kal* the following changes:—

- a) The first stem-letter most commonly receives the helping vowel *Seghol*, or, when the middle radical is a guttural, *Pathuch* (§ 28, 4); e. g. יִגָּל for יִגַּל and he built; יִשָּׁע let him look, for יִשַּׁע.
- b) The *Chireq* of the preformative is also sometimes lengthened into *Tsere* (because it now stands in an open syllable), as יִרְאֶה let him see, from יִרְאֶה, רָאָה from בָּהָה to become feeble.
- c) The helping vowel is sometimes omitted, especially in the cases mentioned in § 28, 4; e. g. וַיִּשָּׁב and he took captive, Num. xxi. 1, וַיִּשְׂתֶּה and he drank, וַיִּבְכֶּה and he wept. The verb רָאָה has the two forms יִרְאֶה let him see, and יִרְאֵה and he saw, the latter with *Pathuch* on account of the *Resh*.
- d) Examples of verbs which are *Pe guttural* (§ 58) as well as *Lamedh He*: וַיַּעַשׂ and he made, from עָשָׂה, וַיַּעֲנֶה and he answered, from עָנָה. Sometimes the pointing of the first syllable is not affected by the guttural; as in וַיִּחַר, וַיִּחַן, וַיִּבֶן (with *Dag. lene*, according to § 28, 4) let him rejoice, Job iii. 6.
- e) The verbs הָיָה to be, and הָיָה to live, where analogy would require the *Fut. apoc.* to be יִהְיֶה, יִהְיֶה, change these forms to יִהְיֶה and יִהְיֶה, because the second *Yodh* draws to itself the vowel *i*, and makes with it a long *i*. (Comp. the derivatives יִבְכֶּה for יִבְכֵּה, יִשָּׁע for יִשַּׁע, etc., § 84, No. V.) From הָיָה to be, occurs once the form יִהְיֶה for יִהְיֶה he will be, Eccles. xi. 3.

The full forms without the apocope of פֿ occur sometimes even after *Vav. conv.*, especially in the 1st person and in the later books, e. g. וַיִּרְאֶה and *I saw*, twenty times, but never in the Pentateuch, וַיַּעֲשֶׂה and *he made*, four times.

4. The original ׳ is sometimes retained before the affirmatives beginning with a vowel (comp. No. 3 and 6, above), especially in and before the *pause*, and before the full plural ending וֹנִי, or where for any reason an emphasis rests upon the word. *Pret.* הִיאִי she trusts, Ps. lvii. 2, הֵםִי they trust, Deut. xxxii. 37. *Imp.* שִׁבְּעוּ ask ye, Is. xxi. 12. *Fut.* יִרְבִּיּוּ they increase, Deut. viii. 13, more frequently like יִשְׁתְּבִיּוּ they drink, Ps. lxxviii. 44 (comp. Rem. 12 and 16).

5. The *Part. act.* has also a *fem.* of the form צוֹנִיָּה spying, Prov. xxxi. 27, פְּרוּיָּה fruitful, Ps. cxxviii. 3, in the *plur.* like אֹתִיּוֹת Is. xli. 23. The *Part. pass.* is sometimes without ׳, as עֲשֻׁי made, Job xli. 25, צָפוּי xv. 22.

6. The second syllable is but seldom written defectively, as הָלִיתְ 2 Sam. xv. 33, תַּעֲשֻׁנָּה Job v. 12, and (according to the *Qeri*) תִּרְצָאִיָּה Mic. vii. 10.

## II. On Niphal.

7. Besides the form with ׀ in 1 and 2 *Pret.*, the form also with ׀ is found, as נִגְלִינוּ 1 Sa. xiv. 8.

8. The apocope of the *Fut.* occasions here simply the rejection of הָלִי from יִגְלֶה; yet in one verb, *Ayin guttural*, we find a form with (׀) shortened to (׀), viz., יִפֹּחַ (for יִפְחַח) Ps. cix. 13. Similar also in *Pi.* הָעֵר (from תַּעְרֶה) Ps. cxli. 8, and in *Hithp.* תִּתְרַעַע (from תִּתְרַעֵה) Prov. xxii. 24.

## III. On Piël, Pual, and Hithpaël.

N.B. 9. In the *Pret. Piël*, the second syllable has *Chireq* instead of the diphthongal ׀ in the greater number of examples, as בְּרִייתִי, קְרִייתִי, which is therefore adopted in the Paradigm. Before suffixes, *Chireq* is always employed, e. g. דְּבִירֵינוּ Ps. xliv. 20. In *Hithp.* not only ׀, but also ׀ is sometimes found (Prov. xxiv. 10; 1 Ki. ii. 26; Jer. i. 24). Yet *Pual* has always *Tsere* (׀).

10. The usual form of the *Inf. abs. Pi.* is like בִּלֵּה (according to קָטַל, also the more frequent form with the strong verb, see § 52, Rem. 3) rarely like בָּלַח, Ps. xl. 2.

N.B. 11. The *Fut.* loses, after the apocope, the *Daghesh forte* of the second stem-letter (comp. § 20, 3, a); hence *Piël* וַיְצַו and *he commanded*; *Hithp.* וַיִּתְגַּל and *he uncovered himself*, Gen. ix. 21. Less frequently is *Pathach*, in this case, lengthened into *Qamets*, as וַיִּתְּוּ and *he marked*, 1 Sam. xxi. 14, וַיִּתְּאוּ he craves, Ps. xlv. 12. Comp. Rem. 8.

12. In *Piël* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as צִוּ for צַוֵּה command; נִסֵּ for נִסֶּה *prove*, Dan. i. 12; תִּתְחַלֵּה *feign thyself sick*, 2 Sam. xiii. 5.

13. Examples of *Yodh* being retained in cases where it is more commonly omitted: *Fut.* תִּרְמִינִי *will ye liken me*, Is. xl. 25, יִכְסִינֻי *they cover them*, Ex. xv. 5.

## IV. On Hiphil and Hophal.

14. In the *Pret. Hiph.* 3 sing. הִגְלָה is also found besides הִגְלֶה, especially הִרְאָה. The forms הִגְלֶה and הִגְלִיתִּי are about equally common; before suffixes the latter is used as somewhat shorter than the other. The Paradigm exhibits the older with ׀. In *Hoph.* only ׀ occurs.

15. The *Tsere* of the *Inf. absol. Hiph.* is the regular vowel (as in הִקְטִיל); to this the *Inf. absol. Hoph.* conforms, as in הִפְכֵּה Lev. xix. 20. The verb רָבָה *to be much*, has three forms of the *Inf.*, viz., הִרְבָּה (used adverbially) *much*, הִרְבֵּה used when the *Inf.* is pleonastic, הִרְבּוֹת the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

N.B. 16. The *Fut. apoc. Hiph.* has either the form יִרְדֵּי Is. xli. 2, יִפְתֵּי Gen. ix. 27, וַיִּשְׁעֵה or (with a helping vowel) יִגְלֵי, for which, however, is invariably substituted the form יִגְלֵי (§ 27. Rem. 2, c), as וַיִּגְלֵי 2 Kings xviii. 11, וַיִּפְדֵּי Ps. cv. 24. Examples with gutturals: וַיִּשְׁעֵל Num. xxiii. 2, וַיִּצְעֵל, etc..

which can be distinguished from the *Fut. Kal* only by the sense. The *Imp. apoc. Hiph.* has invariably the helping vowel *Seghol* or *Pathach*, as הִרְבָּה *increase* for הִרְבָּה Ps. li. 4; הִרְרָה *let alone* for הִרְרָה, הִרְרָה Deut. ix. 14; הִעֲלָה for הִעֲלָה Ex. xxxiii. 12.

16. The *Fut. Hiph.* with *Yodh* retained occurs only in הִנִּיחַ Job xix. 2, from יָנָה.

#### V. In General.

17 In the Aramæan, where as before remarked, the verbs לָהּ and לָהּ flow into one another, both classes terminate in the *Fut.* and *Part.* of all the conjugations, without distinction, in אֶ- or יֶ-. As imitations of this mode of formation, we are to regard those forms of the *Inf.*, *Imp.*, and *Fut.* in הֶ-, more seldom אֶ- and יֶ-, which are found in Hebrew also, especially in the later writers and the poets. *Inf.* הִיָּה *to be*, Eze. xxi. 15. *Imp.* הִיָּה *be thou*, Job xxxvii. 6. *Fut.* אֶל־תִּהְיֶה Jer. xvii. 17, אֶל תִּבְרָא follow not, Prov. i. 10; אֶל־תַּעֲשֶׂה do not, 2 Sam. xiii. 12.\* *Inf. Piël* תִּבִּי Hos. vi. 9.

The *Yodh* is found at the end of the word (which is also a Syriasm) for הֶ- in the *Fut. Kal.* וַתִּנְיִ and she committed fornication, Jer. iii. 6; (according to others even instead of הֶ- in the *Pret. Hiph.* הִתְחַלִּי he made sick, Is. liii. 10), comp. the *plur.* הִתְחַסְּיוּ they intimidated, Jos. xiv. 8.

18. In three verbs is found the unfrequent conjugation *Piël*, or its reflexive (§ 55, 2), where the third radical, which the conjugation requires to be doubled, appears under the form וּהֶ, viz., נִצְאוּהָ, contracted נִצְאוּהָ *to be beautiful*, from נִצָּה; כּוֹשְׁתָּוִים the archers, Gen. xxi. 16; but especially שִׁחָה *to bow*, *Piël* שִׁחָה, hence the reflexive הִשְׁתַּחֲוֶה *to bow one's self, to prostrate one's self*, 2nd pers. הִתְשַׁחֲוֶה, *Fut.* יִשְׁתַּחֲוֶה, *apoc.* וַיִּשְׁתַּחֲוֶה for וַיִּשְׁתַּחֲוֶה (analogous with יִהְיֶה for יִהְיֶה).

N.B. 19. Before *suffixes*, the ה final, and the preceding vowel, are displaced by the union-vowel (§ 58, 3, b), as עֲנִי he answered me, עָנָה, *Fut.* יַעֲנֶה, *Hiph.* הִעֲנֶה. Very seldom יֶ- takes the place of the final הֶ- or הֶ-, as in יִכְסִימוּ he will cover them Ps. cxl. 10, הִכְסִימוּ smite me 1 Kings xx. 35. The 3 *Pret. fem.* always takes before *suff.* the older form נָלַת (see No. 4), yet with a short *ä*, as in the regular verb, e. g. בָּלַתָּה for בָּלַתָּה Zechar. v. 4; in *pause* עֲנִיתָ Job xxxiii. 4.

#### VI. Relation of Verbs לָהּ and לָהּ to each other.

20. The verbs of each of these classes, in consequence of their intimate relation, being quite identical in Aramæan, often borrow the forms of the other, especially in the usage of the later writers and of the poets.

21. Thus there are forms of verbs לָהּ—

- a) Which have adopted the vowel points of verbs לָהּ, e. g. *Pret.* בָּלַתָּה I restrain, Ps. cxix. 101; *Part.* הִטָּה Eccles. ix. 18; viii. 12; *Piël. Pret.* כּוֹלָה Jer. li. 34; רָפָאתִי 2 Kings ii. 21; *Fut.* יִנְפֹא Job xxxix. 24; *Niph. Pret.* נִפְלֹאתָה (after נִנְלֹאתָה) 2 Sam. i. 26; *Hiph. Pret.* הִתְנַפֹּאתָה Jos. vi. 17. [*Imp. Kal* יִרְאוּ Jos. xxiv. 14.]
- b) Which retain their own pointing, but have adopted the ה, e. g. *Imp.* רָפָה heal, Ps. lx. 4; *Niph.* הִתְחַבֶּה *to hide one's self*, 1 Kings xxii. 25; *Piël Fut.* יִמְלֶה he will fill, Job viii. 21.
- c) Which in all respects have the appearance of verbs לָהּ, e. g. *צָמֵת* thou thirstest, Ruth ii. 9; *Niph.* כָּלוּ they are full, Eze. xxviii. 16; *Inf.* הָטוּ *to sin*, Gen. xx. 6; *Fut.* הִרְפִּיָּה they heal, Job v. 18; *Part. fem.* יָצָה Eccles. x. 5; *Part. pass.* נִשְׁחִי Ps. xxxii. 1; *Niph.* נִרְפָּתָה Jer. li. 9. *Pi. Fut.* וַיִּרְפֵּי Jer. viii. 11. *Hithp.* הִתְנַבֵּיתָ thou prophesiest, 1 Sam. x. 6; *Inf.* הִתְנַבֵּוּת 1 Sam. x. 13.

\* The *Jussive* signification in these examples is the reason that they have *Tsere* like the *Imp.* But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (ֶ-) and (ֶ-). See Gen. xxvi. 29; Lev. xviii. 7; Jos. vii. 9; ix. 24; Dan. i. 13; Eze. v. 12.

22. On the contrary, there are forms of verbs לָהּ which, in some respects, follow the analogy of verbs לָל; e. g. in their consonants, שָׁנָה *it is changed*, Lam. iv. 1; שָׁנָה 2 Kings xxv. 29; וְנָחֵלָה *and he was sick*, 2 Chron. xvi. 12; in their vowels, תִּכְלֶלָה 1 Kings xvii. 14; in both, תִּלְאֹם 2 Sam. xxi. 12.

## SECT. 76.

## VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, not including, however, those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus, from נָדַר *to flee* are formed *Fut.* יָדַר Nah. iii. 7, and יָדַר Gen. xxxi. 40 (after the analogy of verbs בָּן), *Hiph.* הִדַּר (as a verb עָע), but in *Fut. Hiph.* יִדַּר (as בָּן).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:—

- a) Verbs בָּן and לָל (comp. §§ 66 and 74); e. g. נָשָׂא *to bear*, *Imp.* שָׂא, *Inf. constr.* שֹׂאֵה (for שֹׂאֵת), also שֹׂאֵה (comp. § 73, Rem. 3), *Fut.* תִּשָּׂאֵה for תִּשָּׂאֵה Ruth i. 14.
- b) Verbs בָּן and לָל (comp. §§ 66 and 75), as נָטָה *to bend*, נָכָה *to smite*. Hence, *Fut. Kal* יִנָּטָה, *apoc.* וְנָטָה, וְנָכָה and וְנָטָה *and he sprinkled* (from נָטָה); *Pret. Hiph.* הִנָּכָה *he smote*, *Fut.* יִנָּכָה, *apoc.* יִנָּכָה; so also וְנָכָה; *Imp.* הִנָּכָה, *apoc.* הִנָּכָה; *Inf.* הִנָּכָה; *Part.* הִנָּכָה.
- c) Verbs פָּא and לָל (comp. §§ 68 and 75), as אָתָה *to come*, אָפָה *to bake*. Hence *Fut.* יִאָּפָה, *plur.* יִאָּפּוּ Deut. xxxiii. 21, for וְיִאָּתָה; *Fut. apoc.* וְיִאָּתָה Is. xli. 25, for וְיִאָּתָה; *Imp.* אָתָה for אָתָה, אָתָה (§ 23, 4, Rem. 2; § 75, Rem. 4); *Hiph. Imp.* הִתָּה for הִתָּה Is. xxi. 14; *Fut. apoc.* וְיִאָּל 1 Sam. xiv. 24, from אָלָה *to swear*.
- d) Verbs פָּי and לָל (comp. §§ 69, 70, and 74), as יָצָא *to go forth*, *Imp.* צָא, *Inf.* צֹאֵה, *Hiph.* הוֹצִיא.
- e) Verbs פָּי and לָל (comp. §§ 69, 70, and 75), e. g. יָרָה *to throw*, in *Hiph.* *to confess*, *to praise*, properly פָּי, and יָרָה *to throw*, יָרָה *to be beautiful*, which are properly פָּי. *Inf.* יָרָה, יָרוּת; *Imp.* יָרוּ; *Fut.* וְיָרוּ, with *suff.* יָרוּ *we shot at them* (from יָרָה) Num. xxi. 30; *Pēl* וְיָרוּ for וְיָרוּ (§ 69, Rem. 6); *Hiph.* הוֹרָה, הוֹרָה, *Inf.* הוֹרָה; *Fut.* וְיָרוּ, *apoc.* וְיָרוּ.
- f) Verbs עָ and לָל, particularly the verb בּוֹא *to come*; *Pret.* בָּא, בָּאָה, once בָּנָה for בָּנָה 1 Sam. xxv. 8; *Hiph.* הִבִּיאַת, הִבִּיאַת, and הִבִּיאַת; *Fut.* אָבִי for אָבִי Mic. i. 15; *Imp.* הִבִּי Ruth iii. 15. So וְיָי *he refuses*, *Hiph.*, from בּוֹא Ps. cxli. 5.

Moreover, g) the verb הָיָ *to live*, deserves to be noticed, being treated as a verb עָע, and hence has הָיָ in the 3 *Pret. Kal*, Gen. iii. 22. In Hebrew it occurs only in this form. But of more frequent occurrence is the synonymous הָיָ as a verb לָל.

## SECT. 77.

## RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those פָּו and פָּי, לָל and לָל, עָ and עָע, stand in a very intimate relationship, as appears from the similarity in their

meaning and inflexion, from the forms which they have in common, and from their mutual interchange of forms. The affinity consists, as a rule, in the essential equality of two stem-consonants of firm sound, to which the common signification attaches (*bilateral root*, § 30, 2), so that the third feebler radical is not taken into account. Thus, *דָּבַךְ*, *דָּוַךְ*, *דָּבָא* all mean *to strike, to beat in pieces*; *נָדַר*, *נָדַר*, *נָדַר* *to flee*.

In this manner are related in form and signification—

1. Verbs *עָלָה* and *עָלָה* (in which the essential stem-letters are the first and last), e. g. *כָּוַךְ* and *כָּוַךְ* *to become poor*; *מָוַשׁ* and *מָוַשׁ* *to feel, to touch*; *נָדַר* and *נָדַר* *to flee*.

2. Verbs *פָּחַד* and *פָּחַד* (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs *נָצַב* and *נָצַב* *to place*, *נָקַשׁ* and *נָקַשׁ* (*yaqosh*) *to fowl*; to the former class, especially to verbs *עָלָה*, in *נָוַר* and *נָוַר* *to fear*; *טוֹב* and *טוֹב* *to be good*; *נָכַף* and *נָכַף* *to anoint*; *נָפַח* and *נָפַח* *to blow*; *נָפַץ* and *נָפַץ* *to break in pieces*. Verbs *פָּחַד* are less frequently found connected with these classes, as *נָשַׁח* and *נָשַׁח* *to be destroyed*; *נָדַשׁ* and *נָדַשׁ* *to thresh*, etc.

3. Verbs *לָאָה* and *לָאָה* (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other in *דָּבָא* and *דָּבָה* *to break in pieces*, *קָרָא* and *קָרָה* *to meet*; to verbs of the former classes, in *קָנָה* and *קָנָה* *to suck*, *דָּחָה* and *דָּחָה* *to thrust*, etc.

## SECT. 78.

### DEFECTIVE VERBS.

It often happens, when two kindred irregular verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the forms. As these, however, are not generally the same in both, the two are combined to make out a complete verb, as in Greek *ἐρχομαι*, Aor. *ἤλθον*, Fut. *ἐλεύσομαι*, and in Latin, *fero*, *tuli*, *latum*, *ferre*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek *βαίνω*, Aor. 2. *ἔβην*, from the original form *βαάω*.

Of these verbs the following are the most common:—

*בָּוֹשׁ* *to be ashamed*, Hiph. *הִבִּישׁ*, but also *הוֹבִישׁ* (from *יָבֵשׁ*), especially with the intransitive signification *to feel ashamed*.

*טוֹב* *to be good*. Pret. *טוֹב*. Fut. *יִטֵּב* (from *יָטַב*). Inf. *טוֹב*. Hiph. *הִיטִיב*.

*יָנַר* *to fear*. Fut. *יָנַר* (from *נָוַר*).

*נָצַב* and *נָצַב* *to place*, neither used in Kal. Niph. *נָצַב* *to stand*. Hiph. and Hoph. *הִנְצִיב* and *הִנְצִיב*.

*נָפַץ* *to break in pieces*. Fut. *נָפַץ* (from *נָפַץ*). Imp. *נָפַץ*. Niph. *נָפַץ*. Piel *נָפַץ* (from *נָפַץ*). Pil. *נָפַץ* (from *נָפַץ*). Reflex. *הִתְנַפֵּץ*. Hiph. *הִנְפִּץ*. Pilpel *נָפַץ* Job xvi. 12.

*צָרָה* and *צָרָה* *to be strait*. Hence Pret. *צָרָה* *I am in a strait*, lit. *it is strait to me*, from *צָרָה*. Fut.

יָצַר (from יָצַר) and יָצַר. *Hiph.* הָצַר, הָצַר, to bring into a strait, to distress. The related form צָר is transitive, to press, hence to besiege.

שָׁתָה to drink, used in *Kal*; but in *Hiph.* הִשְׁתָּה to give to drink, from שָׁתָה.

On הָלַךְ to go, see above, § 69, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow *tenses* from each other;—

יָכַל he is able, יֻכַּל *Fut. Hoph.* he will be able, used for *Fut. Kal*, which is wanting.

יָסַף he has added, borrows its *Inf.* and *Fut.* from *Hiph.* הוֹסִיף, הוֹסִיף.

נָגַשׁ to approach. *Pret. Niph.* נִגַּשׁ for the *Pret. Kal*, which is not in use; yet the *Fut.* נִגַּשׁ, *Imp.* נִגַּשׁ, and *Inf.* נִגְשָׁתָה of *Kal* are all in use.

נָהַג to lead. *Pret.* usually in *Kal*, also the *Imp.* נָהַג; but the *Fut.* always in *Hiphil* יִנְהֹג; rarely also the *Pret.* הִנְהִיג.

נָתַף to pour out. *Pret. Niph.* נִתַּף, along with *Fut. Kal* יִתַּף, but *Fut. Niph.* and *Pret. Kal* are not in use.

Rem. 2. The early grammarians often speak of *mixed forms* (*formis mixtis*) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are set aside (e. g. יִתְקַנֶּה, § 47, Rem. 3); in others, the form seems to have originated in misapprehension and inaccuracy, e. g. בְּבִנוֹתֶיךָ in thy building, Eze. xvi. 31 (where the plural suffix is appended to the ending וֹת, as if a plural-ending). Others again are merely false readings.

## CHAPTER III.

### OF THE NOUN.

#### [SUBSTANTIVE AND ADJECTIVE].

#### SECT. 79.

#### GENERAL VIEW.

1. In treating of the *formation* of the noun, it is very important to keep in view its relation to the verb, since most nouns may be derived from verbs (considering the 3 *sing. Pret.* as the stem-form, according to § 30, 1), and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. Besides, on this relation is based the explanation of the form of the feminine gender (§ 80, 2; comp. § 94).

The adjective agrees entirely with the substantive in form, though it is manifestly only by a figure of speech that forms with an abstract signification can be treated as adjectives (§ 83, Rem. 1).

2. A regular *inflection* of the noun by *cases* does not exist in Hebrew, although perhaps some ancient traces of case-endings remain (§ 90). The relation of case

in a noun is either learned simply from its position in the clause, or indicated by prepositions. In the *form* of the noun there is no change; and hence the matter belongs not to this division of grammar, but to the Syntax (§ 117). On the contrary, the connexion of the noun with suffixes, with the feminine, dual, and plural terminations, and with a noun following in the genitive, produces numerous changes in its form, which is all that is meant by the *inflection* of nouns in Hebrew.\* Even for the comparative and superlative, the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

## SECT. 80.

## FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Shemitic languages, has but two genders, the *masculine* and the *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages have a *neuter form*, are regarded in Hebrew as either masculine or feminine, particularly the latter (see the Syntax, § 107, 3).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally תִּ, as in the 3 *sing. Pret.* of verbs (§ 44, 1). But when the noun stands without a genitive following (i. e. when it is not in the *construct state*, § 87), the תִּ usually appears in the weakened form תְּ, or is shortened to תַּ unaccented. The original תִּ is very seldom found, except when the noun is in close connexion with a succeeding genitive, or has a pronominal suffix. Irrespective then of these two cases (for which see § 89, 2, b, § 91, 4), we have as feminine-ending—

a) Most commonly an accented תִּ as סוּסִים *horse*, סוּסָה *mare*;

b) An unaccented תַּ, after a guttural תִּ (which also remains unchanged before the genitive), as קָטַלְתָּ, *fem.* קְטִילָתְּ *killing*, מוֹדַעְתָּ *fem.* מוֹדַעַתְּ *acquaintance*. Here the termination of the noun follows the manner of segholate forms (§ 94, 2). When the *masc.* ends with a vowel, we have for תִּ simply ת, as מוֹאָבִי *Moabite*, מוֹאָבִית *Moabitess*; חַטָּאִי *sinner*, חַטָּאִית *sinfulness*, *sin*. The vowel-changes occasioned by these endings are exhibited in § 94.†

\* This has been called, by Gesenius himself and others, the *declension* of the Hebrew noun.

† On the feminines not distinguished by the form, see § 107, 1, 3, 4.

Rem. 1. The feminine form in  $\text{תָּֿ}$  is, in general, less frequent than the other, and occurs almost exclusively when the other is also in use. It is only in the Participles and Infinitives that it is found more frequently than the other (e. g.  $\text{קָטְלָה}$  oftener than  $\text{לָּקְחָה}$ ,  $\text{לָּרְחָה}$  than  $\text{לָּרְחָה}$ ); it is, moreover, in common with  $\text{ת־}$ , a form for the *construct state* (§ 95, 1).

2. *Unusual feminine terminations:*

- a)  $\text{ת־}$  accented, as  $\text{בְּרָקֶת}$  *emerald* Eze. xxviii. 13,  $\text{קָסָה}$  *pelican* Is. xxxiv. 11,  $\text{צִבְעֵת}$  *crowd* 2 Kings ix. 17, and often in *proper names* among Phœnicians and other neighbouring tribes, as  $\text{צִרְפֶּת}$  *Sarepta*,  $\text{אֵילָה}$  *Aclana* in Idumea, on the Arabian Gulf,  $\text{גִּלְיָה}$  pr. n. *Goliath*.  
 b)  $\text{ת־}$ , almost exclusively poetical, e. g.  $\text{נַחֲלָה}$  *heritage* Ps. xvi. 6,  $\text{עֲזָרָה}$  *help* Ps. lx. 13,  $\text{פִּרְתָּה}$  *fecunda* Gen. xlix. 22; but in prose also is found  $\text{מָחָרָה}$  *tomorrow* Gen. xix. 34.  
 c)  $\text{סָֿ}$ , Aramæan orthography for  $\text{ת־}$ , found chiefly in the later writers, e. g.  $\text{שָׁנָא}$  *sleep* Ps. cxxvii. 2,  $\text{קָרְחָה}$  *baldness* Eze. xxvii. 31,  $\text{מַרְסָא}$  *mark* Lam. iii. 12.  
 d)  $\text{ת־}$  very rarely, a weakened form of  $\text{תָּֿ}$  (§ 27, Rem. 4), as  $\text{וּמְרָה}$  for  $\text{וּמְרָה}$ , Is. lix. 5.  
 e)  $\text{ת־}$ , without the accent, as  $\text{רִחְמָה}$ , Deut. xiv. 17,  $\text{בִּעֲרָה}$  *burning furnace*, Hos. vii. 4: comp. Eze. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented  $\text{תָּֿ}$ , but the punctators, not comprehending the feminine here, marked the  $\text{ה}$  (by depriving it of the tone) as not feminine, which is however no rule for us. Also  $\text{לַיְלָה}$  *night* appears by the tone to be a *masc.* form, particularly as it is always construed as *masc.*, and we find  $\text{לַיְלָה}$  also occurring. Like it are  $\text{הַחֲמִיָּשָׁה}$  *the sun* Judges xiv. 18 (else  $\text{חָמִישָׁה}$ ),  $\text{נַחֲלָה}$  *brook* Ps. cxxiv. 4,  $\text{הַמָּוֶת}$  *death* Ps. cxvi. 15, and some other words. Much of this is doubtful.\*  
 f)  $\text{תָּֿה}$  in poetry, properly a double ending (as in  $\text{הַזֹּאתָה}$  *this f.* =  $\text{הַזֹּאת}$ , Jer. xxvi. 6 *Kethibh*, and in the verbal form  $\text{עֲזָרְתָה}$ , § 75, 4), e. g.  $\text{עֲזָרְתָה}$  *help* (=  $\text{עֲזָרָה}$ ,  $\text{עֲזָרָה}$ ),  $\text{יִשְׁעֲתָה}$  *salvation* (=  $\text{יִשְׁעָה}$ ),  $\text{עֲלִילְתָה}$  *wickedness* (=  $\text{עֲלִילָה}$ ), see I's. iii. 3; xlv. 27; xcii. 16; Job v. 16; Ex. xv. 16, and other places.†

3. It is wholly incongruous to consider (as Gesenius and Nordheimer did) the vowel-ending  $\text{תָּֿה}$  as the original termination of the feminine and the *consonant*-ending  $\text{ת־}$  as derived from it. The Æthiopic still has the  $\text{ת}$  constantly, and in the Phœnician also the feminines end generally in  $\text{ת}$  (not  $\text{ה}$  or  $\text{ס}$ ), which is sounded *ath* in the words found in Greek and Roman authors (see Gesenii *Monumenta Phœnicia*, pp. 439, 440; Movers in Ersch. and Gruber's *Encyclop.*, Sect. III., T. 24, p. 439). The ancient Arabic has the weakened vowel-ending scarcely anywhere but in the pause; the modern Arabic is, in this respect, much like the Hebrew.

## SECT. 81.

### DERIVATION OF NOUNS.

Nouns are either *primitive* (§ 82), as  $\text{אָב}$  *father*,  $\text{אִמָּה}$  *mother*, or *derivative*. The latter are derived either from the verb (*Verbals*, §§ 83—85) in the sense given

\* The ending  $\text{ת־}$  in these words has been taken for the termination of the Aramæan *emphatic state*, so making  $\text{נַחֲלָה}$  pass for  $\text{הַנַּחֲלָה}$ . But there are these objections: a) That some examples have the Heb. article, which implies at least that the Aramæan form was not recognised; b) That the examples in part belong to the more ancient books; and c) That we find among them so old and familiar a word as  $\text{לַיְלָה}$ . Yet  $\text{לַיְלָה}$  might be strictly an accusative with adverbial signification *noctu*, and then used simply for *nox*, no regard being had to the ending, something like  $\text{בְּנִינָה}$ , § 90, 2, c. See Gesenius's *Lexicon* under  $\text{לַיְלָה}$  in the Note.

† This ending  $\text{תָּֿה}$ , too, has been compared with that of the Aram. *emphatic state*, or has been regarded as an accusative-ending.

‡ A consonantal  $\text{ה}$  *h* is quite out of the question in this ending.

above in § 79, 1, as צָדִיק *just*, צִדְקָה, צִדְקָה *righteousness*, from צָדַק *to be just*; רָם *high*, רָמָה *high place*, מְרוֹם *height*, from רוּם *to be high*; or from another noun (*Denominatives*), as רֶגֶל *foot*, מְרִגְלוֹת *place at the feet*. The verbals are by far the most numerous class.

Rem. 1. Many of the early grammarians, who admitted none but verbs as *stem-words*, classed *all* nouns among the verbals, and divided them into, a) *Formæ nudæ*, i. e. such as have only the *three* (or *two*) stem-letters, and b) *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as מִלְכָּה, מִלְכּוֹת. These formative letters are:

ו, י, ת, נ, כ, א, ה, הַאֲמִינִי\*)

According to the view of *roots* and *stems* given in § 30, 1, the relation of the noun to the verb is, strictly speaking, somewhat different, since, according to it, many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for beginners. Comp. § 79, 1.

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small, e. g. בְּלִיעַל properly *worthlessness, baseness*. As proper names, they occur pretty frequently, e. g. גִּבְרִיאֵל *man of God*, יְהוֹשִׁיָּהוּ *whom God raises up*, הַיְקִיָּהוּ *strength of Jehovah*, אֲבִימֶלֶךְ *father of the king*.

## SECT. 82.

### PRIMITIVE NOUNS.

1. The number of primitives is, strictly speaking, very small, the nouns which are in most languages primitive being here usually derived from verbal ideas; e. g. most of the names of natural objects, as שְׂעִיר *he-goat* (prop. *shaggy*, from שָׁעַר), שְׂעִירָה *barley* (prop. *bearded*, also from שָׁעַר), חֲסִידָה *stork* (prop. *pia*, sc. *avis*), זָהָב *gold* (from זָהָב = צָהָב *to be yellow*). There are but few nouns, e. g. the names of members of the body, in men and beasts, for which no stem-verb can be found, as קֶרֶן *horn*, עֵין *eye*.

2. The *form* of the primitives is that of the simplest verbals, as קָטַל, קָטֵל, etc.; and it makes no difference, in the grammatical treatment, to which class the nouns are reckoned.

E. g. אָדָם *man*, follows the analogy of the verbals No. 1 (§ 84), whether it comes from אָדָם (*to be red*) or not; אָב *father*, אִמָּה *mother*, have the same form as if derived from אָבָה, אָמָה, which is very improbable.

## SECT. 83.

### VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and signification with certain forms of the verb, viz., the Participles and Infini-

\* From this *vox memorialis* (§ 5, p. 14, Note †) the *nomina aucta* are also called, by the old grammarians, *nomina heemantica*.

tives, which, even without any change, are often employed as nouns; e. g. **דָּעַת** (*to know*) = *knowledge*, **אֵיב** (*hating*) = *enemy*. Still oftener, however, are predominantly employed for the verbal noun certain forms of the Infinitive and Participle, which are seldom or never found as such in the regular verb itself, though in use in the irregular verb and in other dialects; e. g. the participial form **קָטַל**, the Infinitives **מִקְטָל**, **קָטַלְתָּ** (§ 45, 2), etc. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely-related ideas (such as *the place* of the action), and are therefore mostly *abstract*; that participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It often happens, however, that a certain signification is found in single examples of derivative nouns, which is not characteristic of the form.

Rem. 1. It need not, therefore, appear strange (for it is found in all languages) that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versa*. So, in English, we say, *his acquaintance*, for *those with whom he is acquainted*; the *Godhead*, for *God* himself; in Heb. **כִּוְדָע** *acquaintance* and *an acquaintance*; **פְּתִי** *simplicity* and *a simple one*; on the contrary, **חַטָּאת** *that which sinneth* for *sin*, which is a frequent use of the *fem. concrete* (§ 84, 5, 6, 11).

2. For facilitating the general view, we treat first of the *derivatives* from the regular verb (§ 84) and then of those from the irregular (§ 85).

## SECT. 84.

### NOUNS DERIVED FROM THE REGULAR VERB.\*

We distinguish here—

#### I. *Forms originally Participles, or participial Nouns, from Kal.*

1. **קָטַל** *fem.* **קָטַלָּה**, the most simple form of this class and analogous to the two following (Nos. 2 and 3), but not in use as a Participle. It is most frequently employed as an adjective expressing *quality*, as **חָכָם** *wise*, **חֲדָשׁ** *new*, **יָשָׁר** *upright*. It occurs, however, also with an abstract sense (No. 12).

2. **קָטַל**, *fem.* **קָטַלָּה**, Part. of verbs *middle E* (§ 50, 2), mostly serves for intransitive notions (§ 43) and for adjectives of quality; e. g. **זָקֵן** *old, old man*; **יָבֵשׁ** *dry*; **רַעֲיוֹן** *fat*.

3. **קָטַל** and **קָטַל** (with firm *ō*), *fem.* **קָטַלָּה**, next to Part. of verbs *middle O*, and properly with intransitive sense; e. g. **יָגֵר** *fearing*, **קָטַן** *small*, **יָקֵט** *fowler*; then frequently as an adjective, even when no Pret. with *Cholem* is found, as **גָּדוֹל** *great*, **רָחוֹק** *far*, **קָדוֹשׁ** *holy*. As a substantive *abstr.* **קָבוֹד** *honour*, **שָׁלוֹם** *peace*. From this is to be distinguished No. 21, with the doubling of the last radical.

\* Under the regular verb we here include the verb with gutturals, §§ 63—65.

4. קָטַל, קָטֵל, *fem.* קָטֵלָה, קָטֵלָת, the usual active participial of transitive verbs, e. g. אֹיֵב *enemy*, יוֹגֵק *suckling*; hence of the instrument by which the action is performed, as חֶרֶט *a cutting instrument*. A feminine with a collective signification is found in אֶרְכָה *caravan*, properly the *wandering, wandering host*.

5. קָטַל and קָטֵל, passive Participles of Kal, the latter (the usual Aramæan form) employed rather as a substantive, like the Greek verbals in *tós*; e. g. אֶסִיר *imprisoned*, מְשֻׁחַח *anointed*, אֶסִיר *prisoner*, מְשֻׁחַח *anointed one*. Also in intransitive verbs with an active signification, as צָעִיר *small*, עֲצִים *strong*. Some words of the form קָטֵל express the *time* of the action, as קָצִיר *time of cutting, harvest*, חֶרֶשׁ *time of ploughing*, like the Greek verbals in *tós*; e. g. ἀμῆτος, ἀποτός, properly the *being harvested, or ploughed*. The feminines are apt to take the abstract signification (Synt. § 107, 3 b), e. g. יְשׁוּעָה *deliverance (the being delivered)*.

6. קָטַל (Arabic *كَطَلَ*), with unchangeable vowels. In *Arab.* it is the usual intensive form of the participle, and hence in *Heb.* expresses what is *habitual*, e. g. נָקָה *apt to butt*, נָקָא (also נָנוּא) *zealous*, חַטָּא *sinner* (diff. from חָטָא *sinning*), גָּנָב *thief*; so of occupations and trades, e. g. טָבַח *cook*, חָרַשׁ (for חָרַשׁ) *faber*. Here again the feminine (קָטֵלָה or קָטֵלָת) often takes the abstract signification, as חַטָּאָה *female sinner and sinfulness, sin*; בִּלְעָלָה *burning fever*, with a guttural טַבַּעַת *signet*. Such intensive forms are also the three following:

7. קָטַל and קָטֵל, of which forms are most adjectives in the *Chaldee*, as צְדִיק *righteous*, אָבִיר *strong*, חַנּוּן *compassionate*. In *Heb.* from intrans. verbs alone.

8. קָטַל, as יְפֹר *censurer*, נִשְׁכָּר *drunken one*, גָּבִיר *strong one, hero*; seldom in a passive sense, as יָלֹד *born*.

9. קָטַל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. הֲנֹךְ *hunch-backed*, גֵּרֵם *bald-headed*, אֵלֵם *dumb*, עֹר *blind*, פֶּסֶח *lame*, חֵרֶשׁ *deaf*. The *abstr.* signification is found in the *fem.*, as אֶלְלָה *folly*.

## II. Nouns after the manner of Infinitives of Kal.\*

10. קָטַל, קָטֵל, קָטֵלָה, (with changeable vowels), are with No. 11 the simplest forms of this class, of which the latter is the predominant, and the first the unfrequent form in the verb as Infinitive (§ 45, 2). As nominal forms they are rare, e. g. מָנֶר *man*, פָּאֶר *ornament*, צֶחֶק *laughter*. Instead of these, the three kindred segholate forms—

11. קָטַל, קָטֵל, קָטֵלָה, are far more frequent; e. g. מֶלֶךְ *king* (for מִלְכָּה, § 27, Rem. 2 c), סֵפֶר (for סִפְרָה) *book*; קֹדֶשׁ (for קִדְשָׁה) *sanctuary*; these have the characteristic vowel in the first syllable, and the helping vowel *Seghol* (§ 28, 4) in the second. Instead of the *Seghol*, a *Pathach* is used with gutturals in the second or third place, as זֶרַע *seed*, נֶצַח *eternity*, מַעַל *work*. Examples of feminines, מִלְכָּה *queen*, יִרְאָה *fear*, עֲזָרָה *help*, חֲכָמָה *wisdom*.

In masculines as well as feminines the *abstract* is the proper and prevailing signification, yet not unfrequently the *concrete* occurs, especially in the form קָטֵל, e. g. מֶלֶךְ *king*, נֶעַר *a youth*, בָּעַר *brutish*, עֲבָד *servant*, בָּעַל *lord*, גִּבֹּר *man*. In such forms the concrete sense is secondary and derived from the abstract, as in בָּעַר *prop. brutishness*, נֶעַר *prop. season of youth* (comp. Eng. *youth* and *a youth*), or the form of the word is shortened from another with a concrete sense, as מֶלֶךְ from עָבַד, meaning *ruling, serving*.† But altogether the meaning of these forms is very

\* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or so-called *nomina actionis*.

† Such an origin of מֶלֶךְ may be proved from the Arabic; and in some other nouns it is obvious. Comp. גִּבֹּר as the name of a town, with גִּבֹּר *a wall*; and בִּתְחָה shortened (in the *constr. state*) from בִּתְחָה *shoulder*.

various, e. g. even for the instrument, as *חֶרֶב sword*, *חֲרָט graving-tool*, and passively *לֶחֶם bread*. In the passive sense the form *קָטַל* is more common, as *אָכַל food*; this form *קָטַל* is also more used in the abstract sphere, hence *נָעַר a youth*, *נָעַר youth*.

12. *קָטַל*, like No. 1, fem. *קָטְלָה*, both very often with the *abstr.* sense: e. g. *רָעַב hunger*, *אִשָּׁם satiety* (besides their *concretes* *רָעַב hungry*, *אִשָּׁם (שָׂבַע)*); fem. *צָדִיקָה righteousness*, *נִקְמָה vengeance*. Less frequent is the form *קָטַל*, as *שָׁכַר strong drink*, *גֵּרַב grape*.

13. *קָטַל*, *קָטַל*, *קָטִיל*, *קָטוּל*, all with an unchangeable vowel (§ 25) between the second and third radicals, and a *She'va* under the first, as *בָּהָב book*, *בָּאַב pain*, *שָׁבִיל way*, *חֲלוֹם dream*, *דְּבִיל dwelling*; sometimes with *Aleph prosthetic*, as *אֶרְוַע=וְרֹעַ arm*, *אֶבְרָח brood*. The corresponding *feminines* will readily suggest themselves; the forms *קָטְלָה*, *קָטוּלָה* coincide with those of *feminines* in No. 5.

14. *קָטַל*, the Aramaean form of the infinitive, e. g. *כִּישָׁפֹט judgment*. Related forms are: *מִזְמֹר song*, *מִחְקִיר desire*, *מִלְקוֹח booty*, *מִמְלָכָה kingdom*, *מִשְׁפָּרָה wages*. Under this form, besides the action itself, is specially also expressed the place of the action, as *מִזְבֵּחַ altar*, *מִדְּבָר (from דָּבַר to drive) place of driving*, i. e. *to which cattle are driven, wilderness*; and the instrument, as *מִנְּזֵלָה knife*, *מִפְתֵּחַ fork*, *מִפְתֵּחַ key*.

15. *קָטַל*, *קָטְלוּ*, and other similar forms, with the terminations *וֹן* and *וֹת*, as *פְּתִירוֹן interpretation*, *שִׁלְתָּן table*, *קָרְבָּנוֹ offering*; but there are also forms like *זִכְרוֹן remembrance*, *חֲזִיוֹן prophetic vision*.

For *וֹן* there is a truncated form *וֹ*, written also *הֹ*, which occurs especially in proper names, as *מִנְדֹּו* and *כִּנְדֹּו* for *שִׁלְמוֹן* (comp. *Πλάτων. Plato*). In *patronymic* and *gentilic* nouns (§ 86, 5), the *Nun* is restored, e. g. *שִׁילֹה* from *שִׁילָה* the city *Shilo* (also still *Shilun*).

16. With the feminine-ending *וֹת*, e. g. *סְפָלוֹת folly*, *רְפָאוֹת healing*. In the Aramaean, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). Its frequent use appears only in the later books. As a synonymous ending we find at times *וֹת* in earlier use, as *שְׁאָרִית remnant*. Comp. the denominative nouns, § 86, 6.

### III. Participials of derived Conjugations.

17. From *Niph.* *נִקְטַל*, as *נִבְלָאוֹת (plur.) wonders*.

18. 19. From *Piël* and *Hiph.*, e. g. *כְּזִפְנֹת snuffers*, *כְּזִמְרָה pruning-knife*.

20. From *Poël*, as *עוֹלָל* and *עוֹלָל child*.

21. From *Piël* *קָטַל fem.* *קָטְלָה*, and 22. *קָטַל*, for the most part adjectives of colour, as *אָדָם fem.* *אֶדְמָה red*, *רֵאָן green*, *שָׁאָן quiet*.\*

23. *קָטַל*, *קָטְלָה*, forms of adjectives with a *diminutive* signification (§ 55, 3), as *אֶדְמָה reddish*, *שְׁחָרָח blackish*; hence in a contemptuous sense (like *miser*, *misellus*, Germ. *Gesinde*, *Gesinde*), as *אֶסְפָּסָף (with the passive form for אָסְפוּ) collected rabble*.

### IV. Infinitives of the derived Conjugations.

24. From *Niph.* the form *נִבְתָּלוּ struggles*.

25. From *Piël*, like *נִפְּץ dispersion*, more frequently in the *fem.*, as *בִּקְשָׁה request*, with Qamets unchangeable in the second syllable.

26. *קָטַל*, and 27. *תִּקְטִיל*, likewise Infinitives of *Piël* (the latter very common in Arabic), e. g. *נִשְׁלֹם requital*; *תְּכַבֵּד folding of the hands*; *תִּנְבְּלֵל benefit*; *תִּכְרִיף mantle*.

\* No. 21 may be regarded also as a mere modification of No. 3.

28. From *Hiph.* of the form *אַזְכָּרָה* remembrance-offering, *הִשְׁמָעוּת* announcing (with firm Qamets), Aramæan Infinitives.  
 29. From *Hithp.* *הִתְיַחַשׁ* register.  
 30. From *Poël*, like *הוֹלָלָה* folly, and perhaps also 31. as *קִיטוֹר* smoke. *צִינָק* prison.  
 32. From *Pilel* *כִּנְיָרַי* rain, *נִאֲפָוּף* adultery.  
 33. From *פִּתְחֵי* opening, Inf. to No. 23.  
 34. *שִׁקְטָל*, e. g. *שִׁלְהָבָת* flame (comp. § 55, 6).  
 35. Quadrilaterals, like *סִלְעָם* locust.

## SECT. 85.

## NOUNS DERIVED FROM THE IRREGULAR VERB.

These are formed fully after the analogy of those which we have already treated of. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit a remarkable effect of the feebleness of the stem.

## I. From Stems פ"ן.

Connected with the Inf. of *Kal*, 14. *מִתּוֹן* gift, *בִּגְפָה* overthrow; Inf. of *Hiph.* 28. *הַצָּלָה* deliverance. The noun *מִידַע* knowledge, from *יָדַע*; see § 71.

## II. From Stems ע"ן.

From the *Part. Kal*, 1. *תָּם* upright (like *קָטַל*), commonly with *Pathach* (to indicate the sharpening of the syllable), *דָּל* abject, *רַב* much, fem. *רַבָּה*, *דָּלָה*, \* *תַּמָּה*, *בָּט* fat. From the Inf. 10, 11. *בִּז* booty, *חֵן* favour, *חָק* law, fem. *חֻקָּה* word, *חֻקָּה* law; 14. *מָעוֹז* fastness, *מִסְבֵּב* that which surrounds anything, fem. *מִגְלָה* roll. The form *מִסְבֵּב* sometimes, by retraction of the tone, becomes a segholate form, as *מִיָּבֶר* bitterness, *לִיָּבֶר* timidity (from *רָבַב*). 27. *תְּהִלָּה* praise, *תְּפִלָּה* prayer, with the segholate form also, as *תִּמְלִיחַ* a melting away (from *מָלַח*), *תִּמְלִיחַ* mast (from *רָנַן* to make a tremulous sound). From *Pilpel* (§ 55, 4). *גִּלְגָּל* wheel, from *גָּלַל* to roll, *קִלְקַל* contemned.

## III. From Stems פ"ו and ע"ו.

The participial forms are regular. Forms originally Infinitives are: 10. *דָּעַ*, fem. *דָּעָה*, *דָּעַת* knowledge, *עֲצָה* counsel. 13. *סוֹד*, for *יְסוֹד* divan. 14. *מוֹרָא* fear, *מוֹקֵשׁ* snare, *מוֹלְדֶת* birth, *מוֹסֵר* punishment; from verbs prop. *פִּי* *מִיֵּטֵב* the best. 27. *תּוֹלְדָה* inhabitant, *תּוֹלְדָה* generation, *תִּיכוֹן* the south.

## IV. From Stems ע"ו and ע"ו.

Participles: 1. *זָר* foreign; 2. *זָר* stranger, *עֵדָה* a female witness, testimony; 3. *טוֹב* good, *טוֹבָה* what is good. Infinitives: 11. Different segholate forms, as *מָוֶת* death, and *בֵּית* house; *קוֹל* voice, *רוּחַ* spirit; *פִּמְיוֹת* and *עוֹלָה* evil, *בִּנְשָׁת* shame; 14. *מִנוּחַ*, fem. *מִנוּחָה* rest, *מָקוֹם* place, also *מִשּׁוֹט* oar (from *יָשׁוּט*); 27. *תְּבוּנָה* intelligence, *תְּעוּדָה* testimony; 28. *הִנָּחָה* rest.

\* On the formation of feminines without the Daghesh, see § 94, Rem. 2.

## V. From Stems לָהּ.

Participles: 2. יָפָה *fair*, קָשָׁה *hard*, *fem.* יָפָה, קָשָׁה. Some lose the ה־, as תָּו sign, for תָּוה. 4. רָאָה *seer*, *fem.* עוֹלָה *burnt-offering*. 5. כָּסוּי *covering*, נָחַי *pure*, עָנִי *poor*. Infinitives: 11. The segholates in different forms; not often with the ה־ retained, as in בָּכָה *a weeping*, רָעָה *friend*, חוּהָ *vision, revelation* (Is. xxviii. 7, 15), commonly without it, as רָע (for רָעָה). Sometimes the original ו or ו appears, which is then pronounced as a vowel, *i* or *u* (comp. on יָהִי, § 75, Rem. 3), as in פְּרִי *fruit*, חָלִי *sickness*. The ו also quiesces, as in בָּהִי *waste*. In masculines, the third radical rarely remains a consonant, as in שִׁכְחֵנִי *sickness*, though in feminines it is always so, as in שִׁלְוָה *rest*, לוּיָה *garland*. 13. כָּתוּ *winter*, שָׁתִי, *fem.* שָׁתִיָּה *a drinking*; *fem.* כִּנָּת *part*, חֲצוֹת *the half*, שְׁחֹת and שְׁחִית *pit*. 14. כִּקְנָה *possession*, מִרְאָה *appearance*; *fem.* מִצְוָה *command*. Apocopated form מִעַל *height*, for מִעֲלָה. 15. קִנְיֹן *wealth*, בְּלִיֹן *destruction*. 27. תִּבְלִית *annihilation*, תִּבְנִית *structure*, תִּרְבוּת *brood*. 28. אֶשְׁפָּךְ *testicle* for אֶשְׁפָּה, from שָׁפָה.

## VI. From doubly anomalous Stems.

We present only some cases of especial difficulty to the beginner:

1. From a verb לָא and לָא יָטַע *elevation* for יָטַעַת, from נָשָׂא, Job xli. 17.
2. From a verb לָהּ and לָהּ תוֹרָה *instruction, law*, מִלֻּכָּה *sign*, prob. from יָפָה.
3. From a verb עָא and לָהּ תִּשְׁמַח *tumult*, Num. xxiv. 17, from שָׁפָה for שָׁפָה.
4. From a verb עוּ and לָהּ אֵי *island*, from אָוָה *to dwell* for אָוִי; אֹת sign for אֹתָהּ, from אָוָה; קוֹ *cord*, from קוּהָ; חָמָר *chamber* for חָמָה *to dwell*; גוֹ *people*, from גוּהָ, Arab. *to flow together*; רִי *irrigating* for רִוִי, from רוּהָ.

To the learner the stem is often obscured also by contraction, when it originally contains *Num.* *Daleth*, or *He*; e. g. יַת *wine-press* for יַתְּנָה, נִגְנָה (from נִגְנָה); אַף *anger* for אַפְּךָ; אֱמִת *faithfulness* for אֱמִתְךָ (from אֱמִתְךָ); עֵת *time* for עֵתְךָ (from עֵתְךָ); וּ for וְהִי (from וְהִי) *brightness*.

## SECT. 86.

## DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether the latter be primitive, or derived from a verb, e. g. קִדְמוֹן *eastern*, immediately from קָדַם *the east*, which is itself derived from the verb קָדַם.

2. Most of the forms which nouns of this class assume have already been given, —the denominatives (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of nouns derived from the verb. The verbal with מ prefixed, e. g. was employed to express the *place of an action* (§ 84, No. 14); accordingly this מ was prefixed to a noun in order to make it a *designation of place* (see No. 3). Also in Greek and German (and so in English and Welsh), the verbals and denominatives are exactly analogous.

The principal forms are the following:—

1. In imitation of the *Part. Kal* (No. 4 of the Verbals), as שְׂעִיר *porter*, from שָׁעַר *gate*; בָּקָר *herdsman*, from בָּקָר *cattle*; בָּרֵם *vine dresser*, from בָּרֵם *vineyard*.

2. Like verbals of No. 6, קִשֶּׁת *archer*, from קִשָּׁת *bow*; מַלָּח *seaman*, from מָלַח *salt, sea*. Both these forms (Nos. 1 and 2) indicate one's *employment, trade*, etc., like Greek nouns in *της, τεύς*, e. g. *πολίτης, γραμματεύς*.

3. Nouns with מ prefixed, expressing the place of a thing (comp. No. 14 of the Verbals), e. g. מַעְיָן *place of fountains*, from עָיִן *fountain*; מַרְאֲשׁוֹת, מַרְגְּלוֹת, *place about the feet,—about the head*, from רָגַל; מִקְשָׁה for מִקְשָׁאָה *field of cucumbers*, from קִישָׂא *cucumber*. Comp. ἀμπελών, from ἄμπελος.

4. *Concretes* formed by the addition of וֹן, וֹת, as בְּרִמּוֹן *eastern*, from בָּרָם; אַחֲרֵיֶן *hinder*, from אַחֲרֵי; לְוִיתָן *wound*, hence *coiled animal, serpent*, from לָוִיָּה *a winding*.

וֹן and וֹת form also *diminutives* like the Syriac וֹן, as אֵיטוֹן *little man (in the eye)*, *apple of the eye*, from אֵיטֵשׁ; יִשְׂרָאוֹן (term of endearment, for יִשְׂרָאֵל) *darling, pious nation* (from יִשְׂרָאֵל = יִשְׂרָאֵל *upright, pious*).

5. Peculiar to this class of nouns is the termination וֹת, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *ordinals, gentiles, and patronymics*; e. g. נִכְרִי *strange*, from נִכְרָ *anything foreign*; שִׁשִּׁי *the sixth*, from שֵׁשׁ *six*; מוֹאבִּי *Moabite*, from מוֹאָב; יִשְׂרָאֵלִי *Israelite*, from יִשְׂרָאֵל. When the substantive is a compound, it is commonly resolved again into two words, e. g. בְּנֵימִינִי *Benjaminite*, from בְּנֵימִין (for the use of the article with such forms, see § 111, 1, Rem.). Rarely instead of וֹת we have, a) the ending יֹת (as in Aramæan), as פִּילִי *deceitful*, and in proper names, as בַּרזִילִי (*ferreus*) *Barzillai*; and, b) the corresponding הֹת, as לְבָנָה (prop. *milky*) *white poplar*.

6. *Abstract* nouns formed from *concretes* by the addition of וֹת and וֹת (comp. the Eng. terminations *dom, hood, ness*, etc.); e. g. מַלְכוּת *kingdom*, immediately from מָלַךְ; אֶלְמְנוּת *widowhood*, from אֶלְמָן; אֶלְמְנָה *widower, widow*; רֵאשִׁית *principium*, from רָאשׁ = רֵאשׁ *princeps*. (See the Verbals No. 16.)

## SECT. 87.

## THE PLURAL.

1. The plural termination for the *masculine gender* is וֹת, e. g. סוּסִים *horse*, plur. סוּסִים *horses*, at times written defectively וֹת, as in Gen. i. 21, תְּנִינִים. Nouns ending in וֹת take וֹת in the plural, as עִבְרִיִּים *Hebrews*, from עִבְרִי (Ex. iii. 18), but usually a contraction takes place, as עִבְרִים (§ 93, VIII.), שָׁנִים *crimson garments* from שָׁנִי. Nouns in הֹת lose this termination when they take the plural-ending, e. g. תּוֹהַ *seer*, plur. תּוֹהִים.

This ending *īm* is also prevalent in Phœnician, e. g. סִדּוֹנִים *Sidonians*, in Aramæan it is *in*, in Arabic *ūn* (nominative) and *īn* (oblique cases) in Æthiopic *ān*. Compare also the ending וֹן in 3rd pers. pl. masc. of verbs.\*

Unusual terminations of the *plur. masc.* are:

- a) וֹת, as in Chaldee and Syriac, almost exclusively in the later and poetical books, e. g. מְלָכִין *kings*, Prov. xxxi. 3; יָמִין *days*, Dan. xii. 13; defectively אִלָּן *islands*, Eze. xxvi. 18. Comp. Judges v. 10; Job xv. 13; xxiv. 22; xxxi. 10; Lam. i. 4; and other places.

\* On the connexion between all these endings, see Dietrich's *Abhandlungen zur Heb. Grammatik*, Leipzig, 1846, 8vo., p. 62.

b) יָ (with ׀ cast off, as in *dual* יָרִי for יָרִים, Eze. xiii. 18; comp. the *constr. st.* § 89, 2), e. g. כִּנֵּי *chords*, Ps. xlv. 9, for כִּנִּים (if it is not to be written so); עַמִּי *peoples*, 2 Sam. xxii. 44 (yet in the parallel passage, Ps. xviii. 44, we have עַם, but the other form in Lam. iii. 14, and Ps. cxliv. 2). This ending is, however, doubted by some in these single passages (see also 2 Sam. xxiii. 8; comp. 1 Chron. xi. 11; 1 Sam. xx. 38 K<sup>e</sup>thibh) or in general, see Gesenius's *Lehrgebäude der Heb. Sprache*, S. 524 ff. More doubtful still is—

c) יָ (like the *constr. state* in Syriac). Here are reckoned, e. g. חֹרִי *white cloths*, Is. xix. 9; שָׂרִי for שָׂרִים *princes*, Judges v. 15; חַלּוּנֵי *windows*, Jer. xxii. 14. Yet this last is perhaps dual (§ 88, Rem. 1) *two windows*, שָׂרִי may be *my princes* (with suff.), and יָ in חֹרִי may be a formative syllable. Further הַשִּׁיפִי, in Is. xx. 4, is *constr. st.*, but the יָ belongs to the stem in לוֹכֵי *locust-swarm*, Nah. iii. 17 (from לָכָה): and in יְשָׁרֵי (= יְשָׁרֵי after the form בִּשְׁרֵי) *the Almighty*; finally, in אֲדֹנָי *the Lord* (prop. *my lord*, from אֲדֹנָים *lord*) it is originally a suffix; see § 121, Rem. 4.

d) ׀, obsolete and rare, e. g. כָּנָם = כָּנִים *flies*, סֻלָּם *ladder* (from סָלַל) (prop. *steps*), comp. our *stairs*.\*

2. The *plural termination for the feminine gender* is וֹת. This takes the place of the feminine termination תֹּת, תָּת, תַּת, when the noun in the singular ends with one of these; otherwise (§ 80, 2) it is merely appended to the form of the singular, as תְּהִלָּה *song of praise*, plur. תְּהִלּוֹת; אֵפֶת *letter*, plur. אֵפֶתוֹת; בְּאֵר *a well*, plur. בְּאֵרוֹת. Feminines in יִית form their plural in יִיתוֹת, and those in וֹת, in וֹתוֹת, e. g. מִצְרִית *an Egyptian woman*, plur. מִצְרִיתוֹת; מַלְכוּת *kingdom*, plur. מַלְכוּתוֹת. These plural terminations have, however, for their basis, the endings יָה and יָהֹת in the singular with double *Yodh*.

It is only from a disregard of the origin of the terminations יִית and יִיתוֹת that some words ending with the same, form their plural by the addition of יִים, e. g. הִנִּית *spout*, plur. הִנִּיתִים and הִנִּיתוֹת; וְנוֹת *whoredom*, plur. וְנוֹתִים; וְנוֹתוֹת *widowhood*, and many other instances. Strictly in the manner of the Syriac is the formation of the plural עֲדוֹת (*edh-vóth*) *laws*, with *Vav* as a consonant, from the singular עֲדָה.

This ending וֹת (*-óth*) stands for *-áth* (as it sounds in Arab., Æth., and Chaldee, see on the change of á to ó, in § 9, 10, 2), and *-áth* is properly only a longer and stronger form of the singular-ending áth (§ 80, 2). The strengthening is intended to denote the plural. But this ending is then by a further application appended also to such nouns as have not *-áth* in the singular.

For the changes of vowels occasioned by the addition of the plural endings, see §§ 92—95.

3. Words which are of two genders (§ 80, 2, *b*, and § 107, 3) have often, in the plural, both the masculine and feminine terminations, e. g. נַפְשִׁי *soul*, plur. נַפְשִׁים and נַפְשׁוֹת: both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations, e. g. דּוֹר *an age*, *masc.* plur. דּוֹרִים and דּוֹרוֹת; שָׁנָה *a year*, *fem.*, plur. שָׁנִים and שָׁנוֹת. The gender of the singular is here retained in

\* See the adverbs in ׀, § 100, 3. Dietrich loc. cit., p. 66.

both the plural forms, e. g. אַרְיִי *masc.*, a lion, אַרְיִיות *masc.*, Zeph. iii. 3, דּוֹרוֹת *masc.*, Job xlii. 16.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus, יָמִים *days*, and שָׁנִים *years*, are the usual, but יָמֹות, שָׁנוֹת the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 88) is employed as the name of the living members themselves, while the plural in וֹת (which is here regarded as neuter) represents something similar, but inanimate; e. g. כַּפַּיִם *hands*, כַּפּוֹת *handles, manubria*; קַרְנַיִם *horns*, קַרְנוֹת *cornua altaris*; עֵינַיִם *eyes*, עֵינֹות *fountains*.

4. A considerable number of masculines form their plural in וֹת, while many feminines have a plural in יִם. The gender of the singular, however, remains the same in such case; e. g. אָב *father, plur. אֲבוֹת*; שֵׁם *name, masc., plur. שְׁמוֹת*; on the contrary, מֶלֶךְ *word, fem., plur. מַלְכִים*; פְּלִגְנִישׁ *concubine, fem., plur. פְּלִגְנִישִׁים*, etc.

5. It is chiefly only in adjectives and participles that we find the plural-endings regularly and constantly distinguished according to the gender, e. g. טוֹבִים *boni*, טובות *bonæ*; קְטָלִים *masc.*, קְטָלוֹת *fem.* So also in substantives of the same stem, when the difference depends on sex, as בָּנִים *filii*, בָּנוֹת *filia*; מְלָכִים *reges*; מְלָכוֹת *reginæ*.

Rem. 1. In some few words, there is added to the plural form in וֹת the other termination of the plural יִם (before the genitive יָ, comp. § 89, 2), or that of the dual יִם; e. g. בָּקָה *height, plur. בָּקָוֹת, construct state בָּקָוֹתֵי יִשָּׂאֵל from the head of Saul, 1 Sam. xxvi. 12; הוֹמָה wall, plur. הוֹמוֹת (maenia), הוֹמוֹתֵים double wall*. This double designation of the plural appears also in the manner of connecting suffixes with the plural forms in וֹת (§ 91, 3).

2. Some nouns are used only in the plural, e. g. כְּתָבִים *men* (in the Æthiopic, *sing. mēt, man*); and some of these have a singular sense (§ 108, 2), as פָּנִים *face*. Also when the actual plural of the latter is required, there is but the same way of expressing it; hence, פָּנִים means also *faces* in Eze. i. 6.

## SECT. 88.

### THE DUAL.

1. As a modification of the plural, we have the *dual*, which however is used only in substantives (not in adjectives, verbs, and pronouns). It is indicated in both genders by the ending יָדַיִם, appended to the singular, as יָדַיִם *both hands*, יוֹמַיִם *two days*; but the feminine termination הַ always becomes in this case תַּ, as שִׁפָּה *lip*, שִׁפְתַּיִם *both lips*, and the ת of the termination תַּ remains, as נְהַשְׁתַּיִם *double fetters*.

The vowel-shortening in the noun upon the addition of the dual-ending is rather greater than in the plural, particularly in the segholate forms (§ 84, 11), as

רַגְלַי *foot, plur.* רַגְלַיִם, *dual* רַגְלַיִם; yet קַרְנִים is used as well as קַרְנִים from קַרְן *horn*. לַחֵי from לַחֵי *cheek*.

Rem. 1. Unusual forms of the dual, mostly occurring only in proper names, are: *a*) דְּתָן and *contr.* דְּתָן, as דְּתָן Gen. xxxvii. 17, and דְּתָן 2 Kings vi. 13 (*pr. name* signifying *two wells*); *b*) עֵינַיִם and עֵינַיִם, as עֵינַיִם, עֵינַיִם (*pr. names*); עֵינַיִם *two* in the combination עֵשְׂרֵי עֵינַיִם *twelve*; *c*) חַלּוֹנִי (with *ם* cast off), חַלּוֹנִי Eze. xiii. 18, perhaps also חַלּוֹנִי (*double window*) Jer. xxii. 14 (but see § 87, 1, *c*).

2. Only seemingly dual are the words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם or יְרוּשָׁלַם *Jerusalem*. The former two are plurals from the lost singulars מַי, שָׁמַי; the latter is a lengthened form for the older יְרוּשָׁלַם, \* comp. the shorter form יְשָׁלַם Ps. lxxvi. 3, and the Chaldee יְרוּשָׁלַם.

2. The use of the *dual* in Hebrew is confined, except in the numerals 2, 12, 200, etc. (§ 97), chiefly to such objects as are by nature or art in *pairs*, as יָדַיִם *both hands*, אוָזְנַיִם *both ears*, שְׁנַיִם *teeth* (used of the *two* rows), נַעֲלַיִם *pair of shoes*, מֵאֻזְנַיִם *pair of scales* (Lat. *balances*), or at least are thought of as forming a *pair*, as יְמֵיִם *two* (successive) *days*, בִּלְחֻם שְׁנַתַּיִם *two years* (in succession), *biennium*, אַמְתַּיִם *two cubits*. In the former case the dual is used also for an indefinite plural, or a plural defined by a number, as שֵׁשׁ כְּנָפַיִם *six wings*, Is. vi. 2; Eze. i. 6; כָּל-בְּרָכָיִם *all knees*, Eze. vii. 17; כְּנֻזַּלַּיִם *cymbals*, Ezr. iii. 10; שְׁפָתַיִם *two hooks*, Eze. xl. 43. For additional stress the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

For more remarks on the use of the dual, see in § 87, Nos. 3, 5 (Rem.).

It cannot be doubted that the Hebrew, at an earlier period, made a more extensive and free use of the dual, and that the restrictions above specified belong to a later phase of its development. The ancient Arabic forms the dual in the noun, pronoun, and verb almost co-extensively with the Sanskrit or the Greek; but the modern Arabic omits it almost entirely in verbs, pronouns, and adjectives. The Syriac has it only in a couple of words, but yet without living force, somewhat like the Roman forms *ambo*, *duo*. In like manner, the dual is lost in the newer East-Indian tongues. On the German dual, see Grimm's *Gramm.* I. S. 814, 2 Ausg.

## SECT. 89.

### THE GENITIVE AND THE CONSTRUCT STATE.

1. The Hebrew has no longer the living use of *case-endings*,† but indicates the *relations of case*, either by no outward means, as that of the nominative and generally also of the accusative, or by prepositions (§ 117); but the *genitive* relation is indicated by a close connexion between two nouns. The noun, which serves as genitive to limit the other, remains unchanged, and is only uttered in

\* See Gesenii *Thesaurus Ling. Hebrææ*, p. 629.

† On some traces of obsolete case-endings, see § 90.

more close connexion with the preceding *nomen regens*. In consequence of this connexion, the tone hastens on to the second (the genitive) of the two nouns,\* and the first is therefore commonly shortened, by changes partly in the consonants, but chiefly in the vowels (when changeable), e. g. דְּבַר אֱלֹהִים *word of God*, literally *word-God* (where we reverse the order, as *God's-word*, like *fruit-tree*); יָד הַמֶּלֶךְ *hand of the king*; דְּבָרִים הֵּם *words of the people*. Thus in Hebrew,† the noun which stands *before a genitive* suffers the change (when there is any) by which this relation is indicated, and in grammatical language it is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by Maqqeph (§ 16, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the further use of the *construct state*, see the Syntax, §§ 114, 116.

2. The *vowel-changes* which many nouns exhibit in the *construct state* are taught in the Paradigms, §§ 92—95. This form of the noun has, moreover, peculiar terminations better fitted for union with the following noun. Thus:

- a) In place of the plural and dual terminations םִים and יִם, it has, by throwing off the *m*, simply יִ (comp. Rem.); e. g. סוּסִים *horses*, סוּסֵי פָּרְעָה *horses of Pharaoh*; עֵינִים *eyes*, עֵינֵי הָאִישׁ *eyes of the man*.
- b) The feminine-ending תִּ is used, and it always takes the place of the usual termination ךָּ, as מַלְכָּה *queen*, מַלְכַּת שֶׁבַּא *queen of Sheba*. When the same word has also the termination תִּ, this form of it is adopted in the *constr. st.* (§ 80, 1, Rem. 1; § 95. 1).
- c) Nouns in תִּ from verbs לָה (§ 85, V.) form their *constr. st.* in תִּ;‡ but nouns in יִ change this termination to יִ. Exs. רֹאֶה, *constr.* רֹאֶה *seer*; חַי, *constr.* חַי *life*, and so also גֵּיא, *constr.* גֵּיא *valley*.

On the ending ו and יִ in the *constr. st.*, see § 90.

Rem. Probably the ם at the end of a word was pronounced obscurely, like the Latin *-m* before a vowel, and hence might be wholly lost in pronunciation, just as the *m*, in the case alluded to, was slurred over in the language of common life and in poetry. (Quinct. *Inst. Orat.* IX. 4, § 40.) So also the corresponding *n* of the plural-ending in Arabic and Aramaean is slurred over, and that

\* In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

† What is here said of the Heb. mode of expressing the relation of the genitive, is applicable in almost every particular also to the Celtic. In Welsh, for instance, they express *word of God* by *gair Duw*, i. e. *word-God*, without any change in either noun. The close connexion in utterance is all that indicates the genitive case.—TR.

‡ This תִּ stands in the same relation to the broader vowel sound תִּ, as that in the Imp. גֵּיָה does to תִּ of the Fut. גֵּיָה, see § 75, Rem. 1.

of the plural-ending הַ in the verb (§ 44, 1, and § 47, Rem. 4). After the rejection of the *m*, the final vowel *i* of the plural-ending was strengthened by a foregoing *a* (*Guna*, in Sanskrit grammar), so that *ai* arose, which was then contracted to *ē* (§ 7, 1, and § 9, 6). Instead of הַ, the Syriac still has הַ: in Hebrew, too, this form may be clearly traced in the suffixes to the plural noun (§ 91, 2). Of this the Old Testament, perhaps, furnishes an example in the form הַשְׁנוּפִי יֵהֱ Is. xx. 4 (according to some, also Judges v. 15). It is obvious that the הַ of the *dual* has come from הַ.

## SECT. 90.

## TRACES OF ANCIENT CASE-ENDINGS (PARAGOGIC LETTERS).

הַ local, הַ and הַ appended to the construct state.

1. As the Arabic distinguishes three cases by terminations, so we find also in the Hebrew noun three endings, which correspond in sound to those of the Arabic, but have mostly lost their signification. These endings remain only as obscure traces of a fuller and more vital organic development than the language exhibits in the Old Testament, where it no longer ordinarily distinguishes the cases by terminations.

The Arabic case-endings are: *-u* for the nominative, *-i* for the genitive, and *-a* for the accusative (corresponding to the three principal vowels). In modern Arabic, these endings have almost entirely disappeared; and when they are now and then used, as by the Beduins, it is done without regularity, so that one is used for the other (Wallin, in *Zeitschr. d. morgenl. Gesellsch.* Vol. V., 1851, p. 9). Already, in the inscriptions upon Sinai, the regular use is not adhered to (Beer, *Studia Asiatica*, III., 1840, p. xviii; Tuch, in *Zeitschr. d. morgenl. Ges.* Vol. III., p. 139); and even at present may be heard among the Arabs of the peninsula of Sinai, e. g. *ammuk* (thine uncle, *nom.*) used also for *ammik* (*gen.*) and *ammak* (*acc.*). The Æthiopic, likewise, has preserved only the *a*-, which is, however, still used for the whole range of the accusative, and, moreover (the distinction of case being dropped), as a termination of the *constr. st.* for connecting it with a following genitive.

2. The *accusative* relation is still very obvious in the toneless-ending הַ, which is appended to the substantive—

a) Most generally to denote *direction* towards an object or *motion* to a place,\* (answering to our *-ward*), e. g. יָמָה towards the sea, westward, צָפוֹנָה towards the north, northward, אֲשׁוּרָה to Assyria, בָּבֶלָה to Babylon, אֶרֶצָה to the earth, בֵּיתָה into the house; עֲזָתָה to Gaza (from עֲזָה) Jud. xvi. 1; with the article, הַהָרָה to the mountain, הַבֵּיתָה into the house; הַהֶחָלָה into the tent; after the plural, כַּשְׁדִּימָה to the Chaldeans, הַשָּׁמַיִמָה towards the heavens; even after the *constr. state* with a following genitive, בֵּיתָה יוֹסֵף into Joseph's house, מִדְּבָרָה towards the wilderness of Damascus, מִזְרְחָה שָׁמֶשׁ (here with the tone, contrary to rule) towards the rising of the sun, eastward.

\* See on this force of the accusative, § 118, 1.

- b) Sometimes in a weaker sense, as merely pointing to the place *where*,\* as בָּבֶלָה in *Babylon* Jer. xxix. 15, וְבֵלָה in *the dwelling* Hab. iii. 11, also שָׁמָּה there Jer. xviii. 2 (usually *thither*).
- c) The proper sense of the ending ה־ is still more suppressed when a preposition is prefixed to the word, as לְשָׂאֵלָה to *hades* Ps. ix. 18, לְמַעַלָּה upwards, בְּנִנְבָּה in *the south* Jos. xv. 21, מִבְּבֶלָה from *Babylon* Jer. xxvii. 16, עַד אֶפְרָה unto *Aphek* Jos. xiii. 4.

This termination ה־ has usually reference to *place* (hence called *He local*); yet it also, in rare cases, refers to *time*; so, perhaps, עֵתָה (with the tone on the last syllable) *now, at this time* (from עֵת), יָמִים יְמִימָה from *year to year*. Its use is peculiar in הָלֵילָה, prop. *ad profanum!* = *absit!* As *accusative of the object* (but bordering on the local sense) we may regard אֶרְצָה וְבָלוֹן and אֶרְצָה נִפְתָּלִי Is. viii. 23; comp. Job xxxiv. 13.

As this ending is properly unaccented, the vowels of the word, as the above examples show, undergo scarcely any change, except that the helping vowel of segholate forms becomes *Sheva* (§ 93, 6), and also the *Chireq* in שָׁמָּה. Moreover, the ה־ itself is in some cases shortened to הֹ, as נֹבָה to *Nob*, 1 Sam. xxi. 2; comp. Eze. xxv. 13.

3. Much less frequent, and almost exclusively poetical, is the use of the two other endings, which along with the accusative in ה־ are presumed to correspond to the Arabic terminations of case, ו־ for the *genitive*, ו (also ו in proper names) for the *nominative*. Yet the reference to case in these forms is *quite lost*, and they are to be regarded only as *archaisms*, which occur in poetry or in stately speech, and are besides found in many compound names handed down from early times. As in these names, so also elsewhere, these terminations stand only with a noun closely connected with another, viz., in the *constr. state*.†

- a) The ending ו־ is not very unfrequent, and it usually has the tone, e. g. הִצָּאֵנִי עֹזְבֵי הָצֹאֵן forsaking the flock Zech. xi. 17, שֹׁכֵנֵי בֹשֶׁת dweller of the bush Deut. xxxiii. 16; appended to the feminine, לֵילָה וְנִגְבֹּתִי stolen at night Gen. xxxi. 39 (in prose), מְלֵאֲתִי מִשְׁפָּט full of justice Is. i. 21, עַל דְּבָרֵי מֶלְכִי-צֶדֶק after the manner of Melchizedek, Ps. cx. 4; very often when a preposition follows (comp. § 116, 1), as רַבָּתִי בְּגוֹיִם mistress among the nations Lam. i. 1, אֶרְצִי

\* So likewise at times the accusative, § 118, 1.

† In ancient combinations of words, endings are often retained which have disappeared elsewhere, or are but seldom employed; e. g. the feminine-ending ת־ with the noun in the genitive connexion (§ 89, 2, b) and with the verb in connexion with suffixes (§ 59, 1). In like manner, many peculiarities of the language are retained in proper names, and also by the poets.

- לִבְנֵי *binding to the vine* Gen. xlix. 11; comp. Is. xxii. 16; Micah vii. 14; Ps. cxlii. 5—9, and other passages: in like manner it is found with many particles which are strictly nouns in the *constr. st.*, as וְלִתִּי (= וְלִי) *besides*, מִנִּי (= מִן) *from*, בְּלִתִּי *not*, and in compound names, as מֶלֶךְ-יִצְחָק (i. e. king of righteousness), גִּבְרִיאֵל (man of God), הַנִּיחָל (grace of God), and many others: comp. the Punic name *Hannibal*, i. e. הַנִּיבַעַל (favour of Baal).
- b) The ending י is of much rarer occurrence, in prose only in the Pentateuch, and that in solemn style, Gen. i. 24, הַיְוֹת אֲרֶץ *the beasts of the earth* for הַיֵּית אֲרֶץ; the same is copied in Ps. l. 10; lxxix. 2; civ. 11, 20; Zeph. ii. 14; Is. lvi. 9; other cases are בֶּן בְּנֵי *son of Beor* Num. xxiv. 3, 15. and מַעְיֵנו מִים *fountain of water* Ps. cxiv. 8, perhaps also נַפְשִׁי נַעַל *soul of the sluggard* Prov. xiii. 4.

The effect these endings have on the vowels may be seen from the examples given. The Pathach of the feminine ending י becomes sometimes vocal Sh'va, sometimes Qamets.

Rem. As these two terminations י and י have wholly lost their significance, they can no longer pass for proper case-endings; yet it is probable that once they as well as הָ (No. 2) were so used in the living language: for we find that the ancient Arabic had exactly corresponding endings, and like the Hebrew (see above) lost them at a later period. This is the case also in other tongues. In Latin, for instance, we find a trace of the local case with the same ending as in Sanskrit (in names of towns, *ruri, domi*, etc.); in modern Persian the plural-endings *du* and *ha* are ancient terminations of case, which are no longer so used,—not to mention the Germanic languages and the *lingua Romana*. Even in cases where the ancient Arabic attached, with stronger sound, case-endings to the stem, as in אָבִי, אִמִּי, אָזִי (constr. st. of אָב *father*), the modern uses all three forms without distinction of case. Hence also probably in the Hebrew constr. state אִמִּי, אָזִי, we have properly a genitive-ending, and in Chald. אִמִּי, in Heb. אִמִּי, אָזִי, in Heb. אִמִּי, אָזִי, a nominative-ending, so that אִמִּי אָזִי could more readily occur along with אִמִּי אָזִי, and אִמִּי אָזִי with אִמִּי אָזִי.

## SECT. 91.

### THE NOUN WITH PRONOMINAL SUFFIXES.

In connecting the noun with pronominal suffixes, which in this case denote the genitive of the pronoun (§ 33. 2. b), we have, as in the verb (§ 57, etc.), two things to notice, viz., the form of the suffixes themselves and the change in the noun that receives them. Here we take up chiefly the first, as the second will be treated of under the inflexion of nouns in § 92. A general view of the suffixes is given also in Paradigm A. We exhibit the suffixes, first, as appended to the singular, and then as appended to the plural and dual of the noun.

1. The suffixes appended to the singular are the following:—

<i>Singular.</i>			<i>Plural.</i>	
1. <i>com.</i>	אֲנִי		1. <i>com.</i>	אֲנִי, אַתָּה
	<i>my.</i>			<i>our.</i>
2. {	<i>m.</i> אַתָּה, אַתָּה, in pause אַתָּה <i>f.</i> אַתָּה, אַתָּה		2. {	<i>m.</i> אַתְּ, אַתְּ <i>f.</i> אַתְּ, אַתְּ
	} <i>thy.</i>			} <i>your.</i>
3. {	<i>m.</i> הוּא, הוּא, הוּא, הוּא <i>f.</i> הִיא, הִיא, הִיא		3. {	<i>m.</i> הֵם, הֵם, poet. הֵם <i>f.</i> הֵן, הֵן, הֵן
	} <i>his.</i>			} <i>their.</i>
	} <i>her.</i>			

Rem. 1. There is less variety of forms here than when they are attached to the verb, and their use is as follows :—

- a) The forms without a union-vowel are joined to nouns which end with a vowel, as אֶבְיָדָהּ, אֶבְיָהּ and אֶבְיָהּ, אֶבְיָהּ, אֶבְיָהּ, אֶבְיָהּ, אֶבְיָהּ. Yet it must be distinctly understood, that nouns ending in הֶ- (see below, in No. 4) and הֶ- (see letter *b*) do not come under this rule.
- b) The forms with a union-vowel (§ 58, 3, *b*) are joined to nouns ending with a consonant, which include the great mass. The union-vowel is usually *a* in the 3rd *sing.* י, ה (contracted from הֶ-), *fem.* הֶ-, and 3rd *plur.* םֶ-, נוֹ, וֹ and in these cases *e* is rarely used (e.g. אֶלְהָהּ *his light* Job xxv. 3,) and almost exclusively with nouns in הֶ-, where the termination either blends with the union-vowel, or is displaced by it, as שָׂדֵהּ *his field*, שָׂדֵהּ *her field*, מַרְאֶהּ *her look*; but אֶלְהֵי, אֶלְהֵי are the customary forms, while אֶלְהֵי, אֶלְהֵי are of rare occurrence; see Rem. 2.

2. Rare forms are—

*Sing.* 2nd pers. *m.* יָדְךָ בְּיָדְךָ *thy hand*, Ps. cxxxix. 5; *fem.* יָדְךָ Eze. v. 12, יָדְךָ Ps. ciii. 4, once יָדְךָ Nah. ii. 14 (several MSS. יָדְךָ, prob. יָדְךָ = יָדְךָ).—3rd pers. ה, e. g. in the frequent אֵלֶּה Gen. ix. 21; xii. 8; xiii. 3; xxxv. 21; קָצִיעַ 2 Kings xix. 23, for which we find קָצִיעַ in Is. xxxvii. 24, סוּתָה Gen. xlix. 11 (סוּתָה).

*Plur.* 1st pers.  $\text{אֲנִי}$ , as  $\text{קִיָּנִי}$  Job xxii. 20, and so in Ruth iii. 2, Is. xlvii. 10.—2nd pers.  $\text{אַתָּה}$  Eze. xxiii. 48, 49.—3rd pers. *m.*  $\text{הוּא}$  2 Sam. xxiii. 6 for  $\text{הוּיָהּ}$  (from which by contraction the usual form  $\text{הוּ}$ —). *Fem.*  $\text{הִיא}$  1 Kings vii. 37,  $\text{הִיָּהּ}$  Gen. xli. 21,  $\text{הִיָּהּ}$  Ruth i. 19, else mostly in pause; also  $\text{הִי}$  is unfrequent (Is. iii. 17), usually  $\text{הִיא}$ .

2. In appending the suffixes to the plural *masc.* in 𐤁𐤏𐤔 and the dual in 𐤁𐤏𐤕, these endings are changed for the *construct*-ending (§ 89, 2) in 𐤏𐤔, which becomes blended with the suffixes; and hence we have these

*Suffixes of Plural (and Dual) Nouns:*

<i>Singular.</i>		<i>Plural.</i>
1. com.	אֲנִי	1. com. אֲנֵנוּ
2. { m. אַתָּה f. אַתְּ	} thy.	2. { m. אַתְּמָם f. אַתְּנָן
3. { m. הוּא f. הִיא	} his. her.	3. { m. הֵיחָם, poet. הֵמוּ f. הֵינָן

In most of these forms the ending of the *plural construct*, '־, remains unchanged, as סוֹסֵי אֲנִי, סוֹסֵי אֲנִי, סוֹסֵי אֲנִי; in some it takes *Seghol* in place of *Tsere*, as

סוּסִיָּה, סוּסִיָּה; in three forms, with very short suffixes, it takes *Pathach* (the original ending יָ, § 89, Rem.), as סוּסִיָּה from סוּסִיָּהּ, סוּסִיָּה from סוּסִיָּהּ (comp. § 28, 4), סוּסִיָּה *sūsai* from *sūsai-i*.

Rem. 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons; e. g. דְּרָכֶיךָ for דְּרָכֶיךָ *thy ways* Ex. xxxiii. 13, רֵעֵיהִי for רֵעֵיהִי *his friends* Job xlii. 10. לְמִינֵהֶם *after their kinds* Gen. i. 21. This happens most commonly with the *suff.* 3rd pers. *m. sing.*, where we very often find יָ, which is, however, almost invariably changed in the *Keri* to יָ; e. g. הֲצִיּוֹ *his arrows* Ps. lviii. 8, *Keri* הֲצִיּוֹ.

2. Unusual forms are: *sing.* 2nd pers. *fem.* יָיָ Eccles. x. 17, יָיָ Ps. ciii. 3—5; 3rd pers. *masc.* וְהִי (quite a Chaldee form) Ps. cxvi. 12; 3rd *fem.* יָיָ Eze. xli. 15.—*Plur. fem.* יָיָ Eze. xiii. 20, 2nd pers. *masc.* יָיָ Eze. xl. 16, *fem.* יָיָ Eze. i. 11.

3. On יָיָ, see further in § 103, 2, in the Note.

3. It is clear and beyond doubt that the *Yodh* in these suffixes, in reality, belongs to the ending of the *constr. st.* of the masculine plural. Yet this was so far lost sight of by those who spoke the language, that there arose the strange peculiarity (in a sense, inaccuracy) of appending these *suffix-forms* (already embracing the plural-ending יָ) to the feminine plural in וְהִי, as סוּסִיָּהּ, סוּסִיָּהּ, סוּסִיָּהּ, where in reality a double indication of the plural occurs.\*

N.B. This is the rule; yet the bare suffix (as in No. 1) is sometimes appended to the ending וְהִי, as עֲדוֹתֵי Ps. cxxxii. 12, מִבְּנֵיהֶם Deut. xxviii. 59. This is even the more prevalent mode in the 3rd *plur.*; e. g. אֲבוֹתָם *their fathers*, oftener than אֲבוֹתֵיהֶם; so also שְׁמוֹתָם *their names*, דּוֹרוֹתָם *their generations*.

4. We now subjoin, in illustration of the preceding statements, a Paradigm of the *masculine* and *feminine*; and choose for the purpose a word whose stem-vowel is unchangeable. Instead of the feminine-ending יָ in the singular, the *construct*-ending יָ is employed, which retains its *Pathach* before כֵּן, כֵּן, but changes it to *Qamets* before the others, because it then comes to stand in an open syllable (§ 89, 2, b).

\* See a case analogous in § 87, 5, Rem. 1. Comp. the double feminine-ending in § 80, Rem. 2, f.

		<i>Masculine Noun.</i>	<i>Feminine Noun.</i>
		<i>Singular.</i>	
<i>Suff. sing.</i>	1. <i>com.</i>	סוּס <i>a horse.</i>	סוּסָה <i>a mare.</i>
		סוּסִי <i>my horse.</i>	סוּסָתִי <i>my mare.</i>
	2. { <i>masc.</i>	סוּסֶיךָ <i>thy horse.</i>	סוּסָתְךָ <i>thy mare.</i>
	{ <i>fem.</i>	סוּסֶיךָ <i>thy horse.</i>	סוּסָתְךָ <i>thy mare.</i>
	3. { <i>masc.</i>	סוּסָיו <i>his horse.</i>	סוּסָתּוֹ <i>his mare.</i>
	{ <i>fem.</i>	סוּסֶיהָ <i>her horse.</i>	סוּסָתֶיהָ <i>her mare.</i>
	<i>plur. 1. com.</i>	סוּסֵינוּ <i>our horse.</i>	סוּסָתֵינוּ <i>our mare.</i>
	2. { <i>masc.</i>	סוּסֵיכֶם <i>your horse.</i>	סוּסָתֵיכֶם <i>your mare.</i>
	{ <i>fem.</i>	סוּסֵיכֶן <i>your horse.</i>	סוּסָתֵיכֶן <i>your mare.</i>
	3. { <i>masc.</i>	סוּסֵיהֶם <i>their horse.</i>	סוּסָתֵיהֶם <i>their mare.</i>
	{ <i>fem.</i>	סוּסֵיהֶן <i>their horse.</i>	סוּסָתֵיהֶן <i>their mare.</i>
		<i>Plural.</i>	
<i>Suff. sing.</i>	1. <i>com.</i>	סוּסִים <i>horses.</i>	סוּסוֹת <i>mares.</i>
		סוּסֵי <i>my horses.</i>	סוּסוֹתַי <i>my mares.</i>
	2. { <i>masc.</i>	סוּסֶיךָ <i>thy horses.</i>	סוּסוֹתֶיךָ <i>thy mares.</i>
	{ <i>fem.</i>	סוּסֶיךָ <i>thy horses.</i>	סוּסוֹתֶיךָ <i>thy mares.</i>
	3. { <i>masc.</i>	סוּסָיו <i>his horses.</i>	סוּסוֹתָיו <i>his mares.</i>
	{ <i>fem.</i>	סוּסֶיהָ <i>her horses.</i>	סוּסוֹתֶיהָ <i>her mares.</i>
	<i>plur. 1. com.</i>	סוּסֵינוּ <i>our horses.</i>	סוּסוֹתֵינוּ <i>our mares.</i>
	2. { <i>masc.</i>	סוּסֵיכֶם <i>your horses.</i>	סוּסוֹתֵיכֶם <i>your mares.</i>
	{ <i>fem.</i>	סוּסֵיכֶן <i>your horses.</i>	סוּסוֹתֵיכֶן <i>your mares.</i>
	3. { <i>masc.</i>	סוּסֵיהֶם <i>their horses.</i>	סוּסוֹתֵיהֶם <i>their mares.</i>
	{ <i>fem.</i>	סוּסֵיהֶן <i>their horses.</i>	סוּסוֹתֵיהֶן <i>their mares.</i>

## SECT. 92.

## VOWEL CHANGES IN THE NOUN.

1. The vowel changes of nouns (to which is commonly given the name *declension*), are caused, *a*) by a noun following in the genitive, *b*) by pronominal suffixes, *c*) by the plural and dual terminations; to which is added, again, the effect of a genitive following, or suffix.

2. The tone, in all these cases, is moved forward more or less, or even thrown upon the following word. We here distinguish three cases, viz.—

*a*) When the tone is moved forward only one place. This effect is produced by



a) That all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns, except that in most cases they take the plural ending וֹת; e. g. חֶרֶב sword. *Plur. absol.* חֶרְבוֹת, *construct state* חֶרְבוֹת, which is also the form before *all the suffixes*; see § 95.

b) That, in the plural, *light suffixes* are without exception attached to the *absolute*, and *grave suffixes* to the *construct state*, as may be seen from the Paradigm.

*Paradigms of Masculine Nouns.*

	I.	II.	III.	IV.	
	(No vowel changes.)			a.	b.
<i>Sing. absol.</i>	סוּם (horse)	עוֹלָם (eternity)	פְּקִיד (overseer)	דְּבַר (word)	חָכֵם (wise)
<i>constr.</i>	סוּם	עוֹלָם	פְּקִיד	דְּבַר	חָכֵם
<i>light suff.</i>	סוּסִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי	חָכְמִי
<i>grave suff.*</i>	סוּסֵכֶם	עוֹלָמְכֶם	פְּקִידֵכֶם	דְּבָרֵכֶם	חָכְמֵכֶם
<i>Plur. absol.</i>	סוּסִים	עוֹלָמִים	פְּקִידִים	דְּבָרִים	חָכְמִים
<i>constr.</i>	סוּסִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי	חָכְמִי
<i>light suff.</i>	סוּסִי	עוֹלָמִי	פְּקִידִי	דְּבָרִי	חָכְמִי
<i>grave suff.</i>	סוּסֵיכֶם	עוֹלָמֵיכֶם	פְּקִידֵיכֶם	דְּבָרֵיכֶם	חָכְמֵיכֶם
<i>Dual absol.</i>	יוֹמִים	מַלְּאָחִים	שָׁבָעִים	פְּנָפִים	חֲלָצִים
	(two days)	(pair of tongs)	(two weeks)	(wings)	(hips)
<i>constr.</i>				פְּנִי	חֲלָצִי

	V.			VI.		
	a.	b.	c.	a.	b.	c.
<i>Sing. absol.</i>	זָקֵן (old)	כְּתֹף (shoulder)	חֲצֵר (court)	מֶלֶךְ (king)	סֵפֶר (book)	קֹדֶשׁ (sanctuary)
<i>constr.</i>	זָקֵן	כְּתֹף	חֲצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
<i>light suff.</i>	זָקְנִי		חֲצֵרִי	מֶלְכִי	סֵפְרִי	קֹדֶשִׁי
<i>grave suff.</i>	זָקְנֵכֶם		חֲצֵרֵכֶם	מֶלְכֵכֶם	סֵפְרֵכֶם	קֹדֶשֶׁכֶם
<i>Plur. absol.</i>	זָקְנִים		חֲצֵרִים	מֶלְכִים	סֵפְרִים	קֹדֶשִׁים
<i>constr.</i>	זָקְנִי		חֲצֵרִי	מֶלְכִי	סֵפְרִי	קֹדֶשִׁי
<i>light suff.</i>	זָקְנִי		חֲצֵרִי	מֶלְכִי	סֵפְרִי	קֹדֶשִׁי
<i>grave suff.</i>	זָקְנֵיכֶם		חֲצֵרֵיכֶם	מֶלְכֵיכֶם	סֵפְרֵיכֶם	קֹדֶשֶׁיכֶם
<i>Dual absol.</i>	רִגְלִים (thighs)			רִגְלִים (feet)	כְּפָלִים (double)	מִתְנִים (loins)
<i>constr.</i>				רִגְלִי		מִתְנִי

\* *Grave suffixes* are those which have always a strong accent or tone. Such are most suffixes of 2nd and 3rd

## Paradigms of Masculine Nouns.

## VI. (continued.)

	d.	e.	f.	g.	h.	i.
<i>Sing. absol.</i>	נַעַר (a youth)	נֶצַח (perpetuity)	פֶּעַל (work)	מוֹת (death)	זֵית (olive)	פְּרִי (fruit)
<i>constr.</i>	נַעֲרָה	נֶצַח	פֶּעַל	מוֹת	זֵית	פְּרִי
<i>light suff.</i>	נַעֲרִי	נֶצַחִי	פֶּעַלִי	מוֹתִי	זֵיתִי	פְּרִיִּי
<i>grave suff.</i>	נַעֲרֶיךָ	נֶצַחֲךָ	פֶּעַלְךָ	מוֹתְךָ	זֵיתְךָ	פְּרִיֲךָ
<i>Plur. absol.</i>	נַעֲרִים	נֶצַחִים	פֶּעַלִים	מוֹתִים	זֵיתִים	פְּרִיִּים (gazelles)
<i>constr.</i>	נַעֲרֵי	נֶצַחֵי	פֶּעַלֵי	מוֹתֵי	זֵיתֵי	
<i>light suff.</i>	נַעֲרִי	נֶצַחִי	פֶּעַלִי	מוֹתִי	זֵיתִי	
<i>grave suff.</i>	נַעֲרֵיכֶם	נֶצַחֵיכֶם	פֶּעַלֵיכֶם	מוֹתֵיכֶם	זֵיתֵיכֶם	
<i>Dual absol.</i>	נַעֲלִים (pair of sandals)				עֵינִים (eyes)	לְחָיִים (cheeks)
<i>constr.</i>	נַעֲלֵי				עֵינֵי	

## VII.

## VIII.

## IX.

	a.	b.	a.	b.	c.	
<i>Sing. absol.</i>	אֹיֵב (enemy)	שֵׁם (name)	יָם (sea)	אִם (mother)	חֹק (statute)	חוֹה (seer)
<i>constr.</i>	אֹיֵב	שֵׁם	יָם	אִם	חֹק־	חוֹה
<i>light suff.</i>	אֹיְבִי	שְׁמִי	יָמִי	אִמִּי	חֹקִי	חוֹיִ
<i>grave suff.</i>	אֹיְבֶיךָ	שְׁמֶיךָ	יָמֶיךָ	אִמֶּיךָ	חֹקֶיךָ	חוֹיְךָ
<i>Plur. absol.</i>	אֹיְבִים	שִׁמּוֹת	יָמִים	אִמּוֹת	חֹקִים	חוֹיִם
<i>constr.</i>	אֹיְבֵי	שִׁמּוֹת	יָמֵי	אִמּוֹת	חֹקֵי	חוֹיֵי
<i>light suff.</i>	אֹיְבִי	שִׁמּוֹתִי	יָמִי	אִמּוֹתִי	חֹקִי	חוֹיִי
<i>grave suff.</i>	אֹיְבֵיכֶם	שִׁמּוֹתֵיכֶם	יָמֵיכֶם	אִמּוֹתֵיכֶם	חֹקֵיכֶם	חוֹיְכֶם
<i>Dual absol.</i>	מֵאֲזִנִּים (pair of scales)		אֲפִים (nostrils)	שְׁנַיִם (teeth)		
<i>constr.</i>	מֵאֲזִנֵּי		אֲפֵי	שְׁנֵי		

## EXPLANATIONS.

1. To Paradigm I. belong all nouns whose vowels are immutable. Of course there are no vowel changes in this Paradigm, and it is inserted only for comparison with the others.

pers. plural, whether joined to the singular, as כָּם, כֵּן, הֵם, הֵן, but not עִם, מִן, or to the plural, as יֵהָיוּ, יֵהָיוּ, but not יָמִינוּ. The other suffixes are called *light*.

Exs. מִשְׁחֵית, הַגֵּן, צִדִּיק, גִּבּוֹר (§ 25, 2); גִּיר for גֵּר, קָאם for קָם (§ 25, 1); זָרַע, לְבוֹשׁ, קוֹל, עֵיר (§ 25, 3); פָּרָשׁ for פָּרֵשׁ (§ 25, 4). Here belong the classes of *verbal nouns* given in § 84, Nos. 6, 7, 8, 13, 26, 27.

2. To Parad. II. belong nouns which have a *changeable Qamets* in their final syllable, and are either monosyllabic or have the preceding vowels immutable; e. g. יָד *hand*, כּוֹכַב *star*, מִדְבָּר *wilderness*.

With the suffix קָם we have the regular shortening, as in עוֹלָמָקָם, but יָד becomes יֶדְקָם (for יֶדְקָם), and דָּם becomes דִּמְקָם; see § 27, Rem. 2, 3.

There are some nouns which resemble, in form, the above examples, but which have an *unchangeable Qamets* in their final syllable; and hence they do not belong to this class, e. g. forms like קֶטֶל, קָטַל, (§ 84, Nos. 6, 13), קָם as *Part.* of verbs עָלָה, etc. Derivatives from verbs לָא also commonly retain their Qamets, e. g. מִקְרָא, plur. constr. מִקְרָאִי.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable Qamets or Tsere in the penultima as a pretonic vowel (§ 26, 3). Exs. גְּדוֹל *great*, אֲדוֹן *lord*, עָצוֹם *strong*, אֱמוּנָה (plur. אֱמוּנוֹת) *faithfulness*, רָעִבּוֹן *hunger*, זִכְרוֹן *remembrance*. The last two take in the *constr. st.* the forms זִכְרוֹן and רָעִבּוֹן.

Here also are to be distinguished nouns which resemble the above forms, but which have an immutable Qamets before the tone-syllable. Exs. חֲרוֹן for חֲרוֹן, עֲרִיץ for עֲרִיץ (see *verbal nouns*, § 84, No. 7); also שָׁלִיט, plur. שָׁלִיטִים, Ex. xiv. 7. Many fluctuate, as שָׁבֻעַ *week*; see *Lexicon*.

4. Parad. IV. embraces nouns of two syllables with Qamets changeable in both. For the changes in these vowels, see § 92, 2. Nouns of this form are very numerous. The influence of a guttural, especially on the form of the *plur. constr.*, is seen in the second of the two examples given in the Paradigm. Other examples are: זָהָב *gold*, זָנָב *tail*; with a guttural, אִשָּׁם *guilt*, רָעֵב *hunger*.

In like manner are declined nouns of the less frequent form, קָטַל, e. g. לֵבָב *heart*, שִׁכָּר *strong drink*; with a guttural, שֵׁעַר *hair*, עֵנָב *grape*.

A few nouns of this class take a segholate form in the *constr. st.* singular; e. g. נֶכֶד, *constr. st.* נֶכֶדִּי Deut. xxxi. 16; צֶלַע, *constr. st.* צֶלַע also צֶלַע 2 Sam. xvi. 13; שֵׁעַר, *constr. st.* שֵׁעַר and שֵׁעַר; once followed by Makkeph, לָכֵן (for לָכֵן) from לָכֵן *white* Gen. xlix. 12; הָדָר, *constr. st.* הָדָר and הָדָר Dan. xi. 20; עֵשָׂן, *constr. st.* עֵשָׂן and עֵשָׂן Ex. xix. 18 (comp. גִּבּוֹר and גִּבּוֹר § 84, Nos. 10 and 11). Qamets is immutable in both syllables of חֲרוֹן for חֲרוֹן, and פָּרָשׁ for פָּרָשׁ, § 84, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Tsere* is treated like final *Qamets* in Parad. IV. except that in the *constr. st.* וֶקֶן stands for וֶקֶן. Some nouns, however, take the segholate form (No. VI.) in the *constr. st.*; e. g. כֹּתֵף *shoulder*, *constr. st.* כֹּתֵף for כֹּתֵף; גֵּדֵר *wall*, *constr. st.* גֵּדֵר for גֵּדֵר; יֵרֵךְ *thigh*, *constr. st.* יֵרֵךְ for יֵרֵךְ. In a few cases both forms occur, as כָּבֵד *heavy*, *constr. st.* כָּבֵד Ex. iv. 10 and כָּבֵד Is. i. 4; עָרֵל *uncircumcised*, *constr. st.* עָרֵל and עָרֵל.

Rare exceptions are forms like **אֶבֶל** Ps. xxxv. 14, where *Maqqeph* follows. Examples of the first sort are: **יָתֵד**, **שָׁבוּ**, **קָצַר**, **שָׁבַע**, *constr. st.* **שָׁבַע**.

Some nouns of this form retain their Tsere in *constr. st.* plural; e. g. **יָצָן** *plur. constr.* **יָצָנִי**; so also **אֶבֶל**, **שָׁמַח** (but also **שָׁמְחִי**), **שָׁבַח**, **שָׁבָח**.

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 84, No. 11). Before suffixes, and in the *constr. st.* of the plural and dual, they resume their original monosyllabic form and primary vowel (*ā, ī, ō*) under the first radical, as **מִלְכִּי**, **סִפְרִי**, **קִרְשִׁי**. But the *plur. absol.* takes an *ā* (in an open syllable, hence *Qamets*) immediately before the accented termination, while only a vocal *Sh'va* remains in the proper place of the stem-vowel (i. e. after the first radical), as **מִלְכִּי**, *plur.* **מִלְכִּים**. Comp. § 92, 2.

These forms may be arranged in three classes, the first having *A*, the second *I*, the third *O*, in the first syllable. The Paradigm exhibits, under *a, b, c*, derivatives of the regular verb; under *d, e, f*, forms which have a guttural in the final syllable; under *g, h*, derivatives from verbs **עָו** and **עָי**; and under *i*, a derivative from a verb **לָה**. Comp. § 85, IV. No. 11, V. No. 11.

#### REMARKS.

1. The form **מִלְכִּי** (for **מִלְכִּי**, § 27, Rem. 2, *c*) exhibits the original *A*, not only before suffixes, as in **מִלְכִּי**, but also in pause (§ 29, 4), e. g. **בָּרַם**, and before *He local* (§ 91, 1), as **אֶרְצָה**. In the Septuagint, also, the proper names like **הֶבֶל**, **יָפֶת** are uniformly written with *A* in the first syllable, *Ἀβέλ*, *Ἰαφέθ*. The word **אֶרֶץ**, with the article, is invariably written **הָאֶרֶץ**; derivatives from verbs **עָו** also take *Qamets* for their first vowel, as **כָּוֶת**. The original monosyllabic form is seen in the word **נָיָא** *a valley*. Many of these *Segholates* keep the *Seghol* also in pause, e. g. **נָדָק**, **פָּלֵא**, **קָרָם**; also **מִלְכִּי**; but generally *A* appears, as in **נִפְשִׁי**, **נִפְשִׁי**, **הָרָב**, especially in connexion with gutturals.

There are, however, nouns of this form which take *i* instead of *a*, either because the *a* is shortened (§ 27, Rem. 3), or because they pass over to the form **קֶפֶר**; e. g. **קֶפֶר** (in *pause*, **קֶפֶר**), **קֶבֶר**, *pl. constr.* **קֶבֶרִי**, **קֶבֶרִי**, **קֶבֶרִי**; **נָדָק**, **נָדָקִי**, **נָדָקִי** (by way of exception without *Dagesh lene* in **ק**, hence to be read *big'di*, differing from **מִלְכִּי**); **יָבֶה**, **יָבֶהִי**. At times both forms occur, as **יָלֵד**, **יָלֵדִי** Hos. i. 2, and **יָלֵדִי** Is. lvii. 4.

Nouns of the form **מִלְכִּי**, when their third stem-letter is a guttural, are pointed like **יָבֶה**, **יָרֶע**, **קֶלַע**; when the second stem-letter is a guttural, like **נָחַל**, **נָשַׁר** (see Parad. *d*), seldom like **לָחַם**, without the influence of the guttural. It is to be observed, moreover, that in the hard combination (viz., when the second radical has *quiescent Sh'va*, and when the third radical in **מִלְכִּי** would take *Dagesh lene*, as in **מִלְכִּי**) *simple Sh'va* may be retained here also, as in **לָחַמִּי**; on the contrary, the forms corresponding to **מִלְכִּי** are always pointed as **נִשְׁעָרִי**, **נִתְלִי**.

2. The form **סִפְרִי**, **נִצָּח** (*b, e*), when its first letter is a guttural, takes *Seghol* in the *plur. constr.* and before suffixes in the singular; e. g. **עָנְלִי**, **עָנְלִי**, **עָנְלִי**. The monosyllabic form appears in **הָטָא**. With *He local* Tsere is retained, as **קֶרְכִּי**, from **קָרָם**. Examples of this form are: **נִשְׁבָּט**, **נָגַר**, **חָפִין**.

3. The form **קִרְשִׁי** (*c*) sometimes, though not often, takes *Qibbuts* in the cases mentioned in the preceding number; e. g. **גִּרְלִי**, **גִּרְלִי** Ps. cl. 2. From **קָטַב**, though without a guttural, we have in

Hos. xiii. 14 קָטְכָר similar to פֻּעֵלְכֶם *pööl'khem*. From פֻּעֵל (letter *f*) comes with suff. also פֻּעֵלוֹ for פֻּעֵלוֹ (not from פֻּעֵל) Is. i. 31, and so also תִּצְרוּ Is. lii. 14 for תִּצְרוּ 1 Sam. xxviii. 14, where the *Qamets-chatuph* supported by *Methegh* is lengthened to a long vowel; comp. § 63, Rem. 4.

In the plural *absolute*, only few nouns have the form with *Chateph-qamets* under the first radical as it is given in the Paradigm; e. g. הָרָשִׁים, עֶפְרַיִם, אֲרָחוֹת, אֲרָמִים; most take simple *Sheva*, as בָּקָרִים from בָּקָר, רִמְחִים from רִמָּה, hence רִמְחֵיהֶם with *Qamets-chatuph*, but also סִבְבֵּי from סָבַף; two have *Qamets-chatuph*, as קָרְשִׁים (*kā-dhā-shīm*) hence also with light suff. קָרְשֵׁי (but also אֲתִקְרְשִׁי and with the art. regularly אֲתִקְרְשֵׁים with *Chateph-qamets*), and שִׁרְשִׁים (*shō-rā-shīm*), with light suff. שִׁרְשֵׁי, שִׁרְשֵׁיהֶם, from שִׁרָּשׁ (see § 9, Rem. 2). The word אֶהָל has, by a Syriacism, אֶהָלִים for אֶהָלִים with light suff. אֶהָלִי, אֶהָלָךְ, אֶהָלָיו (see § 23, 4, Rem. 2); but with a prefix and the article it is pointed as אֶהָלִים, in the constr. st., and with grave suffixes אֶהָלֶיךָ, אֶהָלֶיךָם. With *He local* the *Cholem* is retained, as הָאֶהָלָה.

4. According to the same analogy, are inflected the kindred monosyllabic forms which have their vowel between their last two stem-letters (§ 84, No. 10); as שָׁכְמִי, with suff. *Inf.* קָטַל. קָטַלִּי, שָׁכְבִּי, שָׁכְבִּי (thus the *Inf.* usually without *Dag. lene* in third radical, not like מִלְכִּי).

5. Only derivatives from verbs עָ and עִ change their form (by contracting the diphthongal *aw* and *ay* to *o* and *é*, § 24, 2, *b*) in the constr. st., as מִנְתָּ prop. *mawth*, contracted מִנְתָּ. Before *He local* this contraction does not take place; e. g. מִנְתָּה, מִנְתָּה (except in constr. st., as בִּיתָה יִפְתָּה). On the contrary, the middle radical becomes sometimes a consonant in the plur. abs., as תְּנִיָּם from תִּנַּי, עֲנִיָּה from עֲנִי. This is the case even with such in which this radical has already become a vowel by contraction in the general form; e. g. שֹׁר, plur. שֹׁרִים, דֹּד, plur. דֹּדִים, שֹׁק, plur. שֹׁקִים.

6. Of Segholates from verbs לָ there are also properly three classes, distinguished by the *A*, *E*, and *O* sounds (§ 84, V. 11); e. g. לָחִי, לָחִי, לָחִי; in pause, לָחִי, לָחִי; with suffixes, לָחִי, לָחִי, לָחִי; in the plur. and dual, לָחִים, לָחִים, לָחִים. In the plur., some nouns take *ā* instead of *i* on account of the preceding *Qamets* (§ 24, 2, *c*); as צָבִי, plur. צָבָאִים; פָּתִי, plur. פָּתָאִים.

7. To Parad. VII. (which approximates itself to Parad. II.) belong nouns which have mutable *Tsere* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all participles in *Kal* (of the form קָטַל, not קָטַל), and those in *Piël* and *Hithpaël*, the form קָטַל (§ 84, No. 9), and several others, e. g. מַקָּל *staff*, מוֹעֵד *season*, צַפְרָדַע *frog*, etc.

The following deviations from the Paradigm are to be noted: *a*) Several nouns take *Pathach* in the constr. st. (as in Parad. V.); e. g. מִקְפָּד, constr. st. מִקְפָּד; especially with gutturals, as מִנְזָח, constr. st. מִנְזָח. *b*) Before the suffixes which begin with a consonant occur such forms as מִקְלָכֶם from מוֹפָת, or מִקְלָכֶם from מוֹפָת, or as מִקְלָכֶם. *c*) In words of one syllable, *Tsere* is retained in the plur. absol., as the Paradigm shows; it is also retained in several words which are not monosyllabic, as מִקְלָחִים, מִקְלָחִים.

8. Parad. VIII. embraces all nouns which double their final stem-letter when they receive any accession at the end. This doubling may be either the result of a contraction within the stem, or more of a euphonic character. The vowel preceding the doubling is then short; and the syllable sharpened (according to § 27, 1). If the word is of more than one syllable, the vowel of the penultima conforms to the principles which regulate the vowel changes; e. g. גָּמֶל *camel*, plur. גָּמְלִים, גָּמְלִים;

אופן *wheel, plur.* אופנים; גלגל *wheel, plur.* גלגלים. Nouns of almost every form are found among those which are inflected according to this Paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns; viz., *a*) All derivatives of verbs ע" (§ 85, II.), as רל, הן, חק, מנו, etc., and primitives which follow the same analogy, as זם, הר, אש. *b*) Contracted forms, like אף (for אָף, § 19, 2), with *suff.* אפו, בת (for בָּת), with *suff.* בתי. עת (for עֶת), plur. עתים or עתות. *c*) Denominatives, especially *patronymic* and *gentilic* forms in י, as לויים, יהודים, though the forms יְהוּדִים, נְכָרִים are at least equally common. *d*) Derivatives of the regular verb (§ 84) under the following forms: 10. זמן; 14. מְחַמֵּד, מְחַמֵּד; 15. אֶתֶנָּה, plur. נִתְּנִים; 21. אדם; 36. בְּרָכָה, with *suff.* בְּרָכָה, plur. הַבְּרָכִים. But there are also words of all these five forms which do not take Dagghesh in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before suffixes having *vocal Sh'va* as union-vowel (like הַ, בְּ), the Dagghesh may be omitted; the same vowel is generally retained, however, except that in words of the form חק it is more commonly Qamets-chatuph.

*Pathach* before the doubled letter is either retained, as רב, plur. רבים; or is shortened into *Chireq*, as פתי, פת.

9. Parad. IX. embraces derivatives from verbs ל"ה (§ 85, V.) which terminate in הַ; as יפה *beautiful*, ראה *seer*, מראה *appearance*. Only the changes which affect the final syllable הַ (which is treated as in verbs ל"ה) are peculiar to this Paradigm, the vowel of the first syllable being treated according to the general rules.

The original termination ' for which הַ is substituted (§ 24, 2, and § 75, 1, Rem.) is often restored, and affects the inflexion of the word. Thus, with *suff.* כִּכְפִּיךָ (*sing., thy covering*, which might also be expressed by כִּכְפִּיךָ) Is. xiv. 11, מִקְלִיךָ *thy cattle* Is. xxx. 23, מִרְאִיךָ *thy form* Cant. ii. 14, מִרְאִיךָ, Dan. i. 15, Gen. xli. 21, מִשְׁעִי *his deed* 1 Sam. xix. 4, מִקְנִי *my cattle* Ex. xvii. 3, and so perhaps also עֲשִׂי *my maker* Job xxxv. 10. But forms also occur in which (as the Parad. shows) the הַ falls away, as מִקְנֶךָ Gen. xxx. 29, מִקְנֶהוּ Gen. xxxi. 18. In the plural מִקְנֵיהֶם (from מִקְנֶה for מִקְנֵה *Part. Pual*), Is. xxv. 6.

## SECT. 94.

### VOWEL CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination הַ (§ 80, 2) appended to a masculine noun, affects the tone of the word, and consequently its vowels, in the same manner as the light suffixes beginning with a vowel (see § 92, 2, *a*). The following are examples of the formation of feminines in the several Paradigms:—

Parad. I. סוס *horse, fem.* סוּסָה. II. מוצא *fem.* מוּצָאָה *outgoing*. III. גדול *great, fem.* גְּדוּלָה. IV. נקם *fem.* נִקְמָה *vengeance*. V. זקן *old, fem.* זִקְנָה. VI. מלך *fem.* מַלְכָּה.

*fem.* מַלְכָּה *queen*; סֹתֶר, *fem.* סֹתֶרָה *covert*; עֲדָן, *fem.* עֲדָנָה *delight*; אֵכֶל, *fem.* אֵכֶלָה *food*; נָעַר, *fem.* נָעָרָה *young woman*; צִיד, *fem.* צִידָה *game*; לֹי (not in use), לֹיָה *garland*. VII. קָטַל, *fem.* קָטַלָּה. VIII. רַב, *fem.* רַבָּה *much*; חָק, *fem.* חָקָה *law*; מִדָּ, *fem.* מִדָּה *measure*. IX. קָצָה, *fem.* קָצָה *end*.

2. The vowel in the penultima is affected in the same manner when the feminine-ending ת־ָ is employed,\* e. g. עֲטָרָה and עֲטָרָת *crown*; חֶבֶר *companion*, *fem.* חֶבֶרָת. The final vowel is also affected in several ways, so that the termination of the word is formed after the analogy of the Segholates:

a) *Qamets* and *Pathach* are both changed to *Seghol*, e. g. חוֹתֶם *seal*, *fem.* חוֹתֶמָת.

b) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g. חֲמִשׁ, *fem.* חֲמִשָּׁת *five*; גִּידָר, *fem.* גִּידָרָת *wall*.

c) Vowels which are long and immutable (וֹ, וּ, יִ) pass over into the corresponding mutable, e. g. בּוֹשׁ, *fem.* בֹּשֶׁת *shame*; אֶשְׁמֹר, *fem.* אֶשְׁמֹרֶת *night-watch* (also אֶשְׁמֹרָה); גִּבִּיר, *fem.* גִּבִּירָת *lady* (also גִּבִּירָה), from גִּבִּיר.

Hence there are three segholate forms for feminine nouns, ת־ָ (for ת־ָ or ת־ָ), ת־ָ, and ת־ָ, corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflexion in the singular. The termination ת־ָ (when the word ends with a guttural) always changes the preceding vowel to *Pathach*, e. g. מוֹדַע, *fem.* מוֹדַעַת *acquaintance*; דָּע, *fem.* דָּעַת *knowledge*; נָח (not in use), *fem.* נַחַת *rest*.

Rem. 1. A rare form, ת־ָ for ת־ָ, has already been noticed in § 74, Rem. 3. Another form, after the manner of the Arabic, viz., יִלְרָת for יִלְרָת, occurs in Gen. xvi. 11; Judges xiii. 5, 7 (like מִלְךְ = מִלְכָּה). Since this form, in all the three places where it occurs, stands in connexion with the 2nd pers. sing. *fem.* *Preterite*, it may perhaps be owing to a wish to copy after that *Preterite* form; for, in connexion with the 3rd pers., we find the regular form יִלְרָת, Gen. xvii. 19; Is. vii. 14.

2. When masculines of Parad. VIII. receive the termination ת־ָ, they necessarily omit the doubling of their final stem-letter; hence חֲמִישָׁה and חֲמִישָׁת; אֶרְמָדִים, plur. אֶרְמָדִיִּם, *fem.* אֶרְמָדִיִּת. So דָּל and דָּלָת from דָּלָל, דָּפָת from דָּפָה.

## SECT. 95.

### PARADIGMS OF FEMININE NOUNS.

The inflexion [or declension] of these nouns is more simple than that of masculines (§ 92, 5), the addition of the feminine-ending having already occasioned as

\* This is contrary to the general rule (§ 27, 3), *since the tone is not thrown forward*. But as ת־ָ is merely a secondary form (§ 80, 2) derived from the original accented termination ת־, it is not strange that they should similarly affect the pointing of words to which they are appended.

much shortening of the vowels as can be admitted; e. g. from Parad. III. גִּרְלָה; VII. קִטְלָה; VIII. רִבָּה, מִדָּה, רִקָּה. All these feminine forms belong to the single Parad. A. In the plural, no distinction is made between the *light* and the *grave* suffixes, the former, as well as the latter, being appended to the *construct state*.

These nouns have only *three* modes of inflexion, Parad. A (inserted merely for the sake of comparison) having no vowel changes. A general view of these inflexions is presented in the subjoined Table, which is followed by the necessary explanations.

*Paradigms of Feminine Nouns.*

	A.	B.		
		a.	b.	c.
<i>Sing. absol.</i>	סוּכָּה (mare)	שָׁנָה (year)	שָׁנָה (sleep)	צְדָקָה (righteousness)
<i>constr.</i>	סוּכַת	שָׁנַת	שָׁנַת	צְדָקַת
<i>light suff.</i>	סוּכָתִי	שָׁנָתִי	שָׁנָתִי	צְדָקָתִי
<i>grave suff.</i>	סוּכַתְכֶּם	שָׁנַתְכֶּם	שָׁנַתְכֶּם	צְדָקַתְכֶּם
<i>Plur. absol.</i>	סוּכוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>constr.</i>	סוּכוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>light suff.</i>	סוּכוֹתִי	שָׁנוֹתִי	שָׁנוֹתִי	צְדָקוֹתִי
<i>grave suff.</i>	סוּכוֹתֵיהֶם	שָׁנוֹתֵיהֶם	שָׁנוֹתֵיהֶם	צְדָקוֹתֵיהֶם
<i>Dual absol.</i>		שְׁפָתַיִם (lips)	פְּאֵתַיִם (corners)	
<i>constr.</i>		שְׁפָתַי	פְּאֵתַי	

	C.			D.	
	a.	b.	c.	a.	b.
<i>Sing. absol.</i>	מַלְכָּה (queen)	חֲרָפָה (reproach)	חֲרָבָה (waste)	יוֹנְקָת (sprout)	גִּלְגֻּלָּת (skull)
<i>constr.</i>	מַלְכַת	חֲרַפַת	חֲרַבַת	יוֹנְקַת	גִּלְגֻּלַת
<i>light suff.</i>	מַלְכָתִי	חֲרַפָתִי	חֲרַבָתִי	יוֹנְקָתִי	גִּלְגֻּלָתִי
<i>grave suff.</i>	מַלְכַתְכֶּם	חֲרַפַתְכֶּם	חֲרַבַתְכֶּם	יוֹנְקַתְכֶּם	גִּלְגֻּלַתְכֶּם
<i>Plur. absol.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	יוֹנְקוֹת	גִּלְגֻּלוֹת
<i>constr.</i>	מַלְכוֹת	חֲרָפוֹת	חֲרָבוֹת	יוֹנְקוֹת	גִּלְגֻּלוֹת
<i>light suff.</i>	מַלְכוֹתִי	חֲרָפוֹתִי	חֲרָבוֹתִי	יוֹנְקוֹתִי	גִּלְגֻּלוֹתִי
<i>grave suff.</i>	מַלְכוֹתֵיהֶם	חֲרָפוֹתֵיהֶם	חֲרָבוֹתֵיהֶם	יוֹנְקוֹתֵיהֶם	גִּלְגֻּלוֹתֵיהֶם
<i>Dual absol.</i>	יְרֵפָתַיִם (sides)	רִקְמָתַיִם (double embroidery)		מִצְלָתַיִם (cymbal)	נְחֻשְׁתַּיִם (double fetter)
<i>constr.</i>	יְרֵפָתַי				

## EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a changeable *Qamets* or *Tsere* before the feminine-ending ה־; e. g. קָצָה *end*, עֲצָה *counsel*, צְדָקָה *righteousness*, תּוֹעֵבָה *abomination*. It accordingly embraces the feminine forms from the masculine nouns belonging to Parad. II., IV., V., and several belonging to Parad. IX.

For the formation of the new syllable in words having *Sh'va* (§ 26, 4) before their mutable *Qamets* or *Tsere* (which falls away by inflexion as in the Parad. צְדָקָה), see § 28, 1. Compare נִבְלָה *corpse*, נִבְלָתוֹ, נִבְלָה; עֲגָלָה *a wain*, עֲגָלָתִי.

Many nouns of this form, however, take in the construct state, and before suffixes, the co-existing form in ת־ or ת־ (§ 89, 2, *b*, § 94, 2); e. g. מַמְלָכָה *kingdom*, *constr. st.* מַמְלַכַת, *with suff.* מִמְלַכָּתִי; תְּפָאֲרָה *ornament*, תְּפָאֲרָת; מִשְׁפָּחָה *family*, מִשְׁפָּחָתִי, מִשְׁפָּחַת.

*Qamets* is firm in all nouns like בְּקִשָּׁה, אִזְנוֹרָה (§ 84, Nos. 25, 28), *constr. st.* בְּקִשְׁתָּה. *Tsere* is also firm in most verbals of the form אֲבִידָה, גְּזִלָה (§ 84, No. 13); but in others it is shortened, as in שְׂאֵלָה (§ 84, No. 2). The character of the vowel, in each case, is given in the Lexicon.

2. To Parad. *C* belong feminines derived from the segholate forms (Parad. VI.). These two Paradigms are also analogous in their inflexion, the plural absolute in both taking *Qamets* under the second consonant of the original form; e. g. מִלֶּךְ, מְלָכִים; מְלָכָה, מְלָכוֹת; בְּבִשָּׁה, בְּבִשּׁוֹת *lambs*.

Care must be taken not to confound with nouns of this class those feminines of the same form which are not derived from *Segholates*, particularly the derivatives from verbs לָחַץ of the form מִצְנָה, מְרָאָה, whose masculine form is מִצְנֶה, מְרָאֶה. The first syllable of these nouns is immutable.

3. To Parad. *D* belong segholate nouns formed by the addition of the feminine-ending ת־ (§ 94, 2). These correspond, in the inflexion of the singular, to masculine Segholates (§ 93, Parad. VI.). To the examples in the Paradigm may be added, מְסֻנָּה *enclosure*, אִתְּרָה *letter*, מִשְׁכָּרָה *wages*.

Of the form כְּפָר, which is not frequent in this class of nouns, אִשָּׁה *woman*, *with suff.* אִשְׁתִּי, is an example. The same inflexion, however, is exhibited by some words ending in ת־, viz., those in which this termination takes the place of ת־; e. g. לִדְרֵי (for לִדְרָת, *with suff.* לִדְרֵי; in like manner, שְׂכָרִי (from the *masc.* שֶׁכַר).—מוֹדַעַת takes with suffixes the form מוֹדַעַתִּי.

Many nouns of this class borrow their plural from the co-existing form in ה־, ה־ (Parad. *B*); as כּוֹתֶרֶת *capital of a column*, plur. כּוֹתָרוֹת; מַחְרֶשֶׁת *ploughshare*, plur. מַחְרָשׁוֹת; תּוֹכָחַת *correction*, plur. תּוֹכָחוֹת; עֲשִׂתָּרָה *Astarte*, plur. עֲשִׂתָּרוֹת.

## SECT. 96.

## LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous inflexions of the noun, chiefly in respect to some particular words only, or a few analogous among themselves, which may be best exhibited in an alphabetical list of the words in which they are found. They require the more attention, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflexion consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form; precisely similar to what we have seen in the inflexion of the irregular verb (§ 78). Comp. γυνή, γυναικός; ὕδωρ, ὕδατος.

אָב (as if for אָבָה, from אָבָה\*) *father*; *constr. st.* אָבִי, *with suff.* אָבִי (*my father*), אָבִיךָ, אָבוֹי, אָבִיכֶם, *plur.* אָבוֹת (§ 87, 4).

אָח *brother*, *constr. st.* אָחִי, *with suff.* אָחִי, אָחִיךָ, אָחִיכֶם, *plur. constr.* אָחִיכֶם. All these forms follow the analogy of verbs לָחַ, as if אָח stood for אָחָה from אָחָה. But the *plur. absol.* is אָחִים *with Dag. f. implicitum* (§ 22, 1), as if from אָחָה; hence אָחִי, אָחִיךָ, אָחִיכֶם, etc. On the form אָחִי (which is invariably used instead of אָחִי), see § 27, Rem. 2, b.

אָחַד *one* (for אָחַד, with *Dag. f. implicitum*, see § 22, 1, and comp. § 27, Rem. 2, b), *constr. st.* אָחַד, *fem.* אָחַת for אָחַת *una* (see § 19, 2), *in pause* אָחַת. In one instance, Eze. xxxiii. 30, it takes the form אָחַד (*by aphæresis*, § 19, 3), as in Aramaean. *Plur.* אָחַדִּים *some*.

אָחַת *sister* (*contr.* for אָחַת, as if from a masc. אָח = אָחָה), *plur.* אָחִיות, *with suff.* אָחִיותִי (from a *sing.* אָחִיהָ *fem.* from אָחִי), also אָחִיתִּיךָ (as if from a *sing.* אָחָה).

אִישׁ *a man*, a softened form of אָנִישׁ, אָנִישׁ (§ 19, 5, Rem.); in the *plur.* it has very seldom אִישִׁים, the usual form being אָנָשִׁים (from אָנִישׁ), *constr. st.* אָנָשִׁי. Comp. אִשָּׁה.

אָמָה *maid-servant*, *plur.* (with ה as a consonant) אָמָהוֹת, אָמָהוֹת. Comp. in Aram. אָבִיכֶן *fathers*.

אִשָּׁה *woman* (for אָנָשָׁה, *fem.* from אָנִישׁ, see אִישׁ), *constr. st.* אִשָּׁתִּי (*fem.* from אִישׁ, for אִשָּׁתִּי); *with suff.* אִשָּׁתִּי, אִשָּׁתִּיךָ, *plur.* נָשִׁים, abbreviated from אָנָשִׁים, *constr. st.* נָשִׁי.

\* As these nouns, though primitives, follow the analogy of verbals (§ 82, 2), it is necessary, in order to understand their inflexions, that we should know to which class of irregular verbs they respectively conform.

בַּיִת *house* (probably a softened form from בִּנְיָה (בִּנְיָה), § 19, 5, Rem., from בָּנָה *to build*, like *dómos* from *δέμω*), *constr. st.* בַּיִת, *plur.* בָּתִּים *bōt-tīm*, perhaps for בִּנְיָתִים from another sing. בַּת for בִּנְיָה (like בַּת for בִּנְיָה) which others read *bāttīm*.

בֵּן *son* (for בָּנָה, from בָּנָה), *constr. st.* בֵּן, seldom בֶּן, once בְּנִי (§ 90, 3, *a*) Gen. xlix. 11, and בָּנוּ (§ 90, 3, *b*) Num. xxiv. 3, 15 With *suff.* בְּנִי, בְּנֶךְ; *plur.* בָּנִים (as if from בֵּן, for בָּנָה), *constr. st.* בָּנִי.

בַּת *daughter* (for בִּנְיָה, *fem.* from בֵּן, comp. § 19, 2), with *suff.* בָּתִּי (for בִּנְיָתִי); *plur.* בָּנוֹת (like בָּנִים *sons*, from the sing. בָּנָה), *constr. st.* בָּנוֹת.

חָם *father-in-law*, with *suff.* חָמִיךְ, and חֲמוּת *mother-in-law*, compare אָח *brother*, אָחוֹת *sister*.

יוֹם *day, dual* יוֹמִים, but *plur.* יָמִים, יָמִי (as if from יָם for יָמָה).

כֵּל *vessel, plur.* כֵּלִים (as if from כָּל, כָּלָה).

מַיִם *plur. water* (comp. § 88, 1, Rem. 2), *constr. st.* מֵי and also doubled מִימֵי, with *suff.* מִימֵיכֶם.

עִיר *city, plur.* עָרִים, עָרֵי (from עָר, which is still found in proper names).

פֶּה *mouth* (for פָּאָה, from פָּאָה *to breathe*), *constr. st.* פִּי (for פִּיאַ), with *suff.* פִּי *my mouth*, פִּיךְ, פִּיו.

רֹאשׁ *head* (for רִאשׁ); *plur.* רִאשִׁים (for רִאשִׁים, § 23, 2).

## SECT. 97.

### NUMERALS. I. CARDINAL NUMBERS.

1. The cardinal numbers\* from 2 to 10 are, in Hebrew, substantives with abstract meaning, like *triad*, *decad*, *πεντάς*, though they are also used *adverbially*

\* That the Hebrew numerals, from 1 to 10, are words of very high antiquity may be inferred from their essential coincidence in all the Shemitic tongues. Moreover, a principal ground for maintaining the historical affinity between these languages and the Indo-Germanic, is the fact that in both families the numerals from 1 to 7 appear at first sight to be very similar. With שֵׁשׁ (prop. שֶׁשׁ as the Arab. and Æth. show) is compared the Sanscrit *shash* [Celtic *se*, also *chwech*], ancient Persian *cswas*, Gr. ἑξ, Lat. *sex*, ancient Slavic *shestj*; with שִׁבְעָה, Sansk. *saptan*, ancient Per. *haptan*, modern Per. *haft*, Gr. ἑπτα, Lat. *septem* [Celtic *seacht*, also *saith*], our *seven*; with שְׁלֹשָׁה (Aram. תְּלַת, Sansk. *tri*, *fem.* *tisri*, ancient Per. *thri*, *fem.* *tisaró* [Celt. *tri*], Gr. τρεῖς, Lat. *tres*; with אַרְבָּעָה, Sansk. *éka* [perhaps also Welch *ychydig*, i. e. *few*]; with אַרְבָּעָה, Sansk. *pautshan*, Gr. πέντε [= Æolic πέμπε, Welsh *pump*], Lat. *quinque* [Gaelic *cuig*]; with אֶחָד, Lat. *quatu or* [Celtic *ceathar*, also *pedwar*]; with שְׁנַיִם (Aram. תְּנִין), Sansk. *dva*, Lat. *duo* [Celt. *dau*, *do*], etc. But a close analysis makes these apparent coincidences again doubtful (but not in the judgment of Gesenius, Ewald, etc.), because there is a great probability, on the other side, that at least the numerals שְׁנַיִם (prop. folds), חֲמִישָׁה (prop. the five fingers) and עֶשְׂרִים (prop. combination, multitude) are to be traced back to the pure Shemitic stems שָׁנָה *to bend, to fold, to change, to repeat*, חָמִישׁ *to contract* (comp. קָמַץ, קָמַץ) and עָשָׂר *to bind together* (comp. אָסַר, קָשָׁר, etc.)

(§ 120). Only אֶחָד *one (unus)*, *fem.* אַחַת (*una*, see § 96), is construed as an adjective. Of the remaining numbers, each has different forms for the two genders, but usage employs the feminine form in connexion with masculine nouns, and *vice versâ*.

It is only in the dual form for *two*, שְׁנַיִם, *fem.* שְׁתַּיִם, that the gender of the numeral agrees with that of the object numbered.

The numerals from 1 to 10:—

	<i>Masculine.</i>		<i>Feminine.</i>	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1.	אֶחָד	אֶחָד	אַחַת	אַחַת
2.	שְׁנַיִם	שְׁנַיִם	שְׁתַּיִם*	שְׁתַּיִם
3.	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
4.	אַרְבָּעָה	אַרְבָּעָה	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
6.	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעָה	שִׁבַּע	שִׁבַּע
8.	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה
9.	תְּשֻׁעָה	תְּשֻׁעָה	תְּשֻׁעַ	תְּשֻׁעַ
10.	עֶשְׂרֵה	עֶשְׂרֵה	עֶשְׂרִי	עֶשְׂרִי

The other Shemitic languages exhibit the same peculiarity in respect to the genders. For the explanation of this phenomenon the following observations may perhaps suffice. These numerals, being originally *abstract substantives*, like *decas*, *trias*, had both the masculine and feminine form. The feminine was the chief form, and hence became connected with words of the predominant masculine gender; and the other form without the feminine-ending was used with words of the feminine gender.† Usage made this a settled law in all the Shemitic languages. The exceptions are *very rare*; e. g. שְׁלֹשָׁת נָשִׁים, Gen. vii. 13 (where the use of the feminine termination is manifestly occasioned by the masculine *form* of the word נָשִׁים), Eze. vii. 2; Job i. 3; Jer. xxxvi. 23.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form עָשָׂר *masc.*, עֶשְׂרִי *fem.*) written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form), the units are in the construct state, which in this case indicates merely a

\* Shortened from שְׁתַּיִם (according to others, it is for שְׁתַּיִם with *Aleph prosthetic*, § 19, 4), hence the *Daghesh lene* in the *Tav*.

† In the vulgar dialects of the Arabic, and in the Æthiopic, the feminine form of the numerals is used almost exclusively. This form appears in Hebrew also in the abstract use of the numerals (Gen. iv. 15). It may be added, that the feminine form is very frequently used for expressing the idea of *plurality*, as in *collectives*; see § 107, 3, *d*.

close connexion, not the relation of the genitive (§ 116). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals there are some deviations from analogy: the third shows the manner in which the rest are formed.

	<i>Masc.</i>	<i>Fem.</i>
11.	<div> <div>אֶחָד</div> <div>עֶשְׂרִי</div> </div>	<div> <div>אֶחָת</div> <div>עֶשְׂרִי</div> </div>
	<div> <div>עֶשְׂרִי</div> <div>עֶשְׂרִי*</div> </div>	<div> <div>עֶשְׂרִי</div> <div>עֶשְׂרִי</div> </div>
12.	<div> <div>שְׁנַיִם</div> <div>עֶשְׂרִי</div> </div>	<div> <div>שְׁנַיִם</div> <div>עֶשְׂרִי</div> </div>
	<div> <div>שְׁנֵי</div> <div>עֶשְׂרִי</div> </div>	<div> <div>שְׁנֵי</div> <div>עֶשְׂרִי</div> </div>
13.	<div> <div>שְׁלֹשָׁה</div> <div>עֶשְׂרִי</div> </div>	<div> <div>שְׁלֹשָׁה</div> <div>עֶשְׂרִי</div> </div>

Unusual forms are עֶשְׂרִי חֲמִישֶׁת *fifteen*, Judges viii. 10; עֶשְׂרִי שְׁמֹנֶה *eighteen*, Judges xx. 25. Here the masculine too has the units in the *constr. state*.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units (so that the plural here always denotes *ten times* the singular); as שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70, שְׁמֹנִים 80, תִּשְׁעִים 90. *Twenty* is an exception, and is expressed by עֶשְׂרִים, plur. of עֶשְׂרִי *ten*.† They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. The conjunction is always used.

The remaining numerals are as follows:—

100	מֵאָה <i>fem. constr.</i> מֵאֹת, <i>plur.</i> מֵאוֹת <i>hundreds.</i>
200	מֵאֵתַיִם <i>dual</i> (for מֵאֵתַיִם).
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, etc.
1000	אַלְפָּה <i>constr.</i> אֲלָפִים, <i>plur.</i> אֲלָפִים <i>thousands.</i>
2000	אֲלָפַיִם <i>dual.</i>
3000	שְׁלֹשָׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, etc.

\* The etymology of this word is obscure. *R. Jona* explains it by עֶשְׂרִי עֲשֶׂה *to twelve*, as if *close to twelve*, an expression like *underiginti*, but yet not so passable here. Besides, this explanation would properly apply only to the *fem.*, whereas the *masc.* also has עֶשְׂרִי עֶשְׂרִי, where we should expect עֶשְׂרִי עֶשְׂרִי for עֶשְׂרִי עֶשְׂרִי, or else must assume an inaccuracy. Others explain thus: *something thought of in addition to ten*, from עֶשְׂרִי *to think*.

† The plural forms עֶשְׂרִים, שִׁבְעִים, חֲמִשִּׁים, from the Segholates עֶשְׂרִי, שִׁבְעִי, חֲמִשִּׁי, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy requires עֶשְׂרִים, שִׁבְעִים, חֲמִשִּׁים.

10000	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">רַבְּבָה, but in later books, רְבֹוא (prop. <i>multitude</i> = <i>myriad</i>), pl. רַבָּאוֹת, (contracted רַבּוֹת) רְבוּ</div> <div style="display: inline-block; vertical-align: middle; font-size: 3em; line-height: 1;">{</div> </div>
20000	רְבוּתִים <i>dual</i> .
30000	רַבָּאוֹת שְׁלֹשׁ, 400000 אַרְבַּע רַבָּאוֹת, etc.

Rem. 1. The dual form occurs in some of the units, with the effect of the English *fold*: as אַרְבַּעַתִּים *fourfold*, 2 Sam. xii. 6; שִׁבְעַתִּים *sevenfold*, Gen. iv. 15, 24; Ps. lxxix. 12. The plural אֲחֵרִים [comp. Welsh *ychydig*] means *some, some few*, and also *the same* (*idem*); עֶשְׂרוֹת *decads* (not *decem*), Ex. xviii. 21, 25.

2. The suffixes to numerals are, as with nouns, prop. genitives, though we translate them as nominatives, as שְׁלֹשָׁתֶּם *you three*, prop. *your triad*.

## SECT. 98.

### NUMERALS. II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination ׀ ( § 86, No. 5), besides which another ׀ is also sometimes inserted in the final syllable. They are as follows: שְׁנִי, שְׁלִישִׁי, רְבִיעִי, חֲמִישִׁי, חֲמִישִׁי׀, שְׁשִׁי, שְׁבִיעִי, שְׁמִינִי, תְּשִׁיעִי, עֲשָׂרִי. The ordinal *first* is expressed by ראשון for ראשון׀, from ראש *head, beginning*, with the termination ׀ ( § 86, No. 4). The feminine forms have the termination ׀, rarely ׀, and are employed also for the expression of numerical parts, as חֲמִישִׁית *fifth part*, עֲשָׂרִית and עֲשָׂרִיָּה *tenth part*. The same meaning is found also in forms like חֲמִישִׁת *fifth part*, רְבַע and רְבַע׀ *fourth part*.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 120.

## CHAPTER IV.

### THE PARTICLES.

## SECT. 99.

### GENERAL VIEW.

1. THE particles, in general, serve to modify the thought expressed by another word or words, and to exhibit more nearly the relations of words, or of sentences, to each other. They are for the most part borrowed or derived ( § 30, 4) from

nouns, a few from pronouns and verbs. The number of really *primitive* particles is very small.

2. The origin of those that are not primitive is twofold; 1) they are *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum*, *causa*, and the Eng. *except*, *away*; 2) they are *derived* from other parts of speech, either *a*) by the *addition of formative syllables*, like יוֹמָם by day, from יוֹ (§ 100, 3), or most commonly *b*) by *abbreviation* occasioned by frequent use. This abbreviation is effected in various ways; and many of the forms resulting from it are so obscure in respect to their origin that they have generally been regarded as primitives; e. g. אַךְ *only* (prop. *certainly*, *certe*) for אֲכִי.

Compare in German, *gen* from *gegen*, *Gegend*; *seit* from *Seite*; *weil* (orig. a particle of time) from *Weile*=our *while*; in English, *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. ἀπό, *ab*, *a*; ἐξ, *ex*, *e*; ad, Fr. *à*; aut, Fr. *ou*, Ital. *o*; super, Ital. *su*.\*

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, and has been reduced to a single letter *prefixed* to the following word, as is the case with the preformatives of the Future (§ 47, 1, 2); e. g. the prefix ל from לָ (§ 102).

That this reduction of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Aramæan, and all the Shemitic dialects, such abbreviations become more and more striking and frequent. Thus, for אֲכִי, so early as the period of the later Biblical Hebrew, אֲכִי and even אֲכִי had come into use, and in Rabbinic authors the full form אֲכִי very seldom occurs; the 'ל of the Biblical Chaldee at a later period became ל; in modern Arabic we have *hallaq* (now) from *hálwaqt*, *lêsh* (why?) from *li-ayyi-sheîn*, and many more. This view derives confirmation from the analogy of the Western languages. Yet the use of the simplest particles belongs to the earliest epochs of the Hebrew language, or at least to the earliest documents in our possession.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with only few of them; and it is but just to infer, that even in these some change has been effected analogous to that which may be readily traced in others.

3. Particles are also formed, but less frequently, by *composition*; as מְדוּעַ

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\* Even short phrases are contracted into one word, e. g. German *zwar* from *es ist wahr* (*il est vrai*), Lat. *forsitan* from *fors sit an*, Fr. *peut-être*. In the Chinese, most of the particles are verbs or nouns; e. g. *iù*, *to give*, employed as a sign of the dative; *i*, *to make use of*, hence *for*; *něi*, *the interior*, hence *in*.

wherefore? for מִה־יָדוּעַ *how taught?* i. e. *qua ratione ductus?* comp. *τί μαθών*; בְּלִעְרִי besides, from בָּל and עֲרִי; מִלְמַעְלָה from above, from מִן, לָ, מַעְלָה.

More frequent is the combination of two words without contraction; as אִם, אַף כִּי, אַחֲרֵי כֵן כִּי עַל כֵּן.

## SECT. 100.

## A D V E R B S.

1. *Primitive* adverbs are those of negation לֹא *not* = οὐ, οὐκ, אֵין = μή, אֵין *there* [is] *not*, and some few others of place and time, as שָׁם *there*, אָז *then*.

These adverbs may at least, for grammatical purposes, be regarded as primitive, even if it be possible to trace them to other roots, particularly pronominal roots.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are—

- a) Substantives with prepositions; e. g. בְּמֵאֳדָר (*with might*), *very, greatly*; לְבַד alone (prop. *in separateness*), with suff. לְבַדִּי *I alone* (prop. *in my separateness*); מִבִּיט *within*; בְּאַחַד (*as one*), *together*.
- b) Substantives in the accusative (the *casus adverbialis* of the Shemites, § 118), comp. *εἰς ἀρχήν*, as מֵאֳדָר (*might*), *very, greatly*; אֵפֶס (*cessation*), *no more*; הַיּוֹם (*this day*), *to-day*; יַחַד (*union*), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. סָבִיב (*circuit*), *around*; others have wholly lost it, as כָּבֶד (*length*), *long ago*; עוֹד (*repetition*), *again, farther, longer*.
- c) Adjectives, especially in the feminine (which answers to the *neuter*), as בֵּן *recte, ita* (prop. *rectum*), ראשֹׁנָה (*primum*) *at first, formerly*, רַבָּה and רַבַּת *much, enough*, נִפְלְאוֹת *wonderfully* (prop. *mirabilibus, sc. modis*), שְׁנִית *the second time*, יְהוּדִית *Jewish*, i. e. in the Jewish language.
- d) Verbs in the *Infinitive absolute*, especially in *Hiphil*, which are also to be regarded as accusatives (§ 130, 2); e. g. הַרְבֵּה (prop. *doing much*), *much*.
- e) Pronouns, as זֶה (prop. *this* = *at this place*), *here*.

See a list of the adverbs most in use, with their meanings, in § 150.

3. Other adverbs are formed by the addition of the formative syllable ם־ (more seldom ם־) to substantives, as אֱמֶנֶם and אֱמֶנָם *truly*, from אֱמֶן *truth*; הֵנָּם (*for thanks*), *gratis, in vain*, from הֵן; יוֹמָם *by day*, from יוֹם; פְּתָאֵם for פְּתָעֵם *in a twinkling*, from פְּתָע *twinkling*.

The termination ם־, ם־, occurs also in the formation of substantives like זֶן, זֶן (§ 84, No. 15); e. g. פְּרִיִּים and פְּרִיִּין *ransom*, λύτρον, סֵלָם *ladder* (from סָלָל). Such forms might therefore be

regarded as denominative nouns used adverbially. But the ׀ is more probably nothing else than the obsolete plural-ending of the noun (mentioned in § 87, 1, *d*), and these adverbs are properly nouns in the accusative plural, hence אֲמָנָם like מִי־שָׂרִים as adv. in Ps. lviii. 2, הֵנָּם, like Lat. *gratis*, i. e. *gratiis*.

4. Adverbs formed by the abbreviation or mutilation of longer words; such, for example, as אֵין *only* (prop. an affirmative particle, *certainly*, from אֵכֵן, Chald. הֵכֵן, הֵכֵי), and especially the interrogative הֵ, e. g. הֵלֹא *nonne?* הֵגַם *num etiam?* which originated in the fuller form הֵל Deut. xxxii. 6.

This ה is pointed, 1) generally with *Chateph-pathach*, as הֵשֵׁמֶתָ *hast thou set?* (see the examples in § 153, 2); 2) usually with *Pathach* and *Daghesch forte* (like the article) before a letter that has *Sh'va*, as הֵלֶבֶן Gen. xvii. 17, xviii. 21, xxxvii. 32, once without this condition, viz., הֵיִטֵב in Lev. x. 19; 3) with *Pathach* (and *Daghesch f. implicitum*) before gutturals, as הֵאֵלֶךְ *shall I go?* הֵאֲתִיָּה (art) *thou?* 4) with *Seghol* before gutturals that have *Qamets*, as הֵאֲנֹכִי *num ego?* הֵהִיְתָה *was there?* The place of this interrogative particle is always at the beginning of the clause.

5. Some adverbs, involving a verbal idea, admit also of *pronominal suffixes*, which are here used generally in the same form as with verbs, viz., with *Nun epenthetic* (§ 57, 4); e. g. יֵשֵׁנּוּ *he (is) present*; אֵינִנִּי *I (am) not*; אֵינָנוּ *he (is) not*; עוֹדֵנוּ *he (is) still*; אֵיזֵי *where (is) he?* The same applies to הֵן and הִנֵּה *behold!* (prop. *here, here is*), with suffixes; as הֵנָּנִי, in *pause* הֵנָּנִי and הֵנָּנִי *behold me*; הֵנָּךְ; הֵנּוּ; הֵנָּנוּ, in *pause* הֵנָּנוּ and הֵנָּנוּ; הֵנָּם.

## SECT. 101.

## PREPOSITIONS.

1. Most of the words, which by usage serve as prepositions, were originally—
- a) Substantives in the *accusative case* and in the *construct state*, so that the noun governed by them is to be considered as being in the genitive, which is actually indicated in Arabic by the genitive-ending: compare in German *statt dessen*, in Latin *huius rei causa, gratia*.\* Exs. אַחֲרֵי (*hinder part\**), *behind, after*; אֵצֶל (*side\**), *close by*; בֵּין (*intermediate space, midst\**), *between*; בֵּעַד, בְּעַד (*interval of space, distantia*), *behind, about*; זוּלַת (*remoteness, absence*), *besides*; יֵעַן (*purpose*), *on account of*; מוֹל *before, over against*; מִן (*part*), *from, out of*; נֶגֶד (*that which is before*), *before, over against*; עַד (*progress, duration\**), *during, until*; עַל (*upper part*), *upon, over*; עִם (*connexion, also עִמָּת, עִמָּת*), *with*; תַּחַת (*under part\**), *under, in place of*.

\* In these examples, the signification of the noun is put in parentheses, and marked with an asterisk when it is still in use. On a similar feature in other languages, see W. Von Humboldt *über die Kavisprache*, Bd. III., p. 621.

b) Substantives in the *construct state with prefix prepositions* (spec. the inseparable); as לְפָנַי (*in face of*), *before*; בְּפִי, לְפִי (*in accordance with the mouth, i. e. the command\**), *according to*; בְּגִלְלָה (*in consideration*), *on account of*, לְמַעַן (*for the purpose*), *on account of*.

2. Substantives used adverbially very readily take, in this manner, the construction of prepositions; e. g. בְּרָצָה, בְּאֵין, בְּבָרָה (*in the want of*), *without*; בְּעוֹר (*in the continuing of*), *during*; בְּרִי, בְּרִי (*for the sufficiency of*), *for, according to proportion*.

## SECT. 102.

### PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, מִן is frequently written as a *prefix*, yet without wholly losing its Nun, which is represented by a *Daghesh forte* in the following letter, as מִיַּעַר *from a forest*.

On the ways of using מִן, the following particulars should be noticed. Generally it stands entire and apart only before the article, as מִן הָאֲרָץ, also here and there before feeble letters, as מִן־אֶרֶץ Jer. xlv. 18, מִן־בְּנֵי 1 Chron. v. 18, and elsewhere in the later books (like the usage of the Aramæan): there is besides a poetical form מִנִּי (comp. § 90, 3, a). More generally it is *prefixed* (as in מִן־דָּם) by means of *Daghesh forte*, which can be omitted only in letters that have *Sheva* (according to § 20, 3, b); before gutturals it becomes מִ (according to § 22, 1) e. g. מִיָּעַר, מִיָּעָר; before ה also מִ, as מִיָּחֹוֹת, מִיָּחֹוֹת Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant with the slightest vowel (*Sh'va*); viz.—

בְּ *in, at, on, with* (from בֵּית, בִּי),  
 לְ *towards, to* (from לָאֵל),  
 כְּ *like, as, according to* (from כֵּן).\*

On the pointing of these [inseparable] prefixes we observe—

- They have strictly *Sheva*, which is, however, changed according to the remarks in § 28, 1, 2, thus, לְפֵרִי *to fruit*, בְּאַרִּי *as a lion*; and before feeble letters it follows the rules in § 23, 2, and § 24, 1, a, e. g. לְאֶמֶר for לְאֶמֶר, לְיְהוּדָה.
- Before the article they usually displace the ה and take its pointing, as בְּנֵן for בְּהֵן *in the garden*. See § 35, Rem.
- Immediately before the tone-syllable, i. e. before monosyllables and words of two syllables that have the tone on the penultima, they have also *Qamets* (§ 26, 3), yet not always, but only in the

\* Of the derivation of לְ from לָאֵל, there is no doubt; and לָאֵל itself may be derived from a root meaning *to approach* (Heb. and Aram. לָאֵל, לָאֵל *adhasit*, Arab. وَلِ *accessit*). On the derivation of בְּ from בֵּית, Aram. also בִּי, prop. *in the house*, hence, *in* (not from בֵּין *between*), see Gesenius's *Heb. Lexicon*: כְּ (from כֵּן) signifies prop. *so*, doubled כְּ—כְּ as—so.

following cases, *a*) before the Infinitives which have the fore-mentioned form, as לָתֵת *for to give*, לָרִין *for to judge*, לָלָרֵת *for to bear*, except another word (the subject or object belonging to it § 133) becomes subordinate to the Inf., בְּנִשְׁתָּ Num. viii. 19, בְּעִבְרָת Judges xi. 26; *β*) before many pronominal forms בָּנָה, לָוָה, בָּנָה, בָּנָה like *these*; particularly בָּכֶם, לָכֶם, בְּכֶם; and לָהֶם, בָּהֶם, לָהֶם (see § 103, 2); *γ*) when the word is closely connected with the foregoing and not the following, e. g. לָפֶה פֶּה *mouth to mouth* 2 Kings x. 21, לַמַּיִם מַיִם בֵּין *between water and water* Gen. i. 6, particularly at the end of a clause; see the instructive example in Deut. xvii. 8, likewise לְעֶצֶם *to eternity*, but לְנֶצַח נֶצַחִים *to all eternity* Is. xxxiv. 10.

- d*) With the interrogative מָה they are quite closely joined by means of *Pathach* and *Daghesh forte*, as בְּמָה *by what?* כְּמָה *how much?* לָמָה (Milēl) *for what? why?* Comp. the *Vav conversive* of the Future (§ 49, 2). Before gutturals לָמָה is used instead of לָמָה.

Rem. The word יְהוָה, which has not its proper original vowels (probably יְהוָה) but those of יִרְדְּנִי (see the Lexicon under the word), takes the *prefixes* also after the manner of אֶרְדְּנִי, as לְיְהוָה, בְּיְהוָה, מִיְהוָה (because it is to be read לְיִרְדְּנִי, בְּיִרְדְּנִי, מִיִּרְדְּנִי).

### SECT. 103.

#### PREPOSITIONS WITH SUFFIXES AND IN THE PLURAL FORM.

1. As all prepositions were originally nouns (§ 101), they are also united with the pronoun after the manner of the nouns, i. e. the pronoun in construction with them takes the form of the nominal suffix (§ 91, 1, 2), as אֵצְלִי (prop. my side) *by me*, אִתִּי (my proximity) *with me*, תַּחְתִּי (my place) *instead of me*, like *mea causa, on my account*.

Rem. 1. The preposition אֵת *near, with* (from אֵצֶת), is distinguished from אֵת, the sign of the definite accusative (§ 117, 2), when suffixes are added, by the difference of pointing, the former making אִתִּי, אִתּוֹ, אִתְּכֶם, אִתְּכֶם, while the latter retains its original *o* before most of the pronouns, as אֵתִי *me*, אֵתְךָ, אֵתְּךָ *thee*, אֵתּוֹ *him*, אֵתָּה *her*; אֵתָנוּ *us*, אֵתְכֶם, אֵתְכֶם *you*, אֵתָם and אֵתָם *them*. Yet in later books, particularly in the books of Kings and in Jeremiah and Ezekiel, אֵת *with* is incorrectly inflected אִתִּי, אִתְּכֶם.

2. The preposition עִם *with* takes *Qamets* (pretonic) before כֶּם and הֶם, in order that the doubling of the *Mem* may be distinctly heard, as עִמְכֶם, עִמָּהֶם. In the first person besides עִמִּי we find עִמִּי.

3. It is but seldom that prepositions take the verbal suffixes, as תַּחְתִּי 2 Sam. xxii. 37, 40, 48 (for which we find תַּחְתִּי in Ps. xviii. 37, 40, 48), תַּחְתָּנָה Gen. ii. 21, and בְּעֶרְבִי Ps. cxxxix. 11 (here for the sake of rhyming with יִשְׁכַּנִּי). But in these cases the form of the suffix may be certainly accounted for in this way, that the idea of *direction whither* is implied, so תַּחְתִּי *under-me-ward* 2 Sam. (as above), which is somewhat different from תַּחְתִּי *under me*, תַּחְתָּנָה *in its place* ("he put flesh in-to its place"), בְּעֶרְבִי *around me hither*.

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of the prefix prepositions (§ 102) with the suffixes, especially with the shorter ones, by lengthening the preposition. Hence to בְּ is appended the syllable מוֹ, and מִן is lengthened into מִמֶּן (prop. *a parte*, from the side of —), and for בָּ and לָ we have at least בָּ and לָ with full vowel (§ 102, 1, c).

## a) לְ with pronominal suffixes:

<i>Sing.</i>		<i>Plur.</i>
1.	לִי to me.	לָנוּ to us.
2. { m. לָךְ, לָּךְ, in pause לְךָ }	} to thee.	לָכֶם,
{ f. לְךָ }		לָכֶנָּה } to you.
3. { m. לוֹ to him.		לָהֶם, לָהֶנָּה, poet. לָלֶמָּו }
{ f. לָּהּ to her.		לָהֶן } to them.

בְּ takes suffixes in the same manner, except that for the 3rd pers. plur. we have both בָּהֶם and בָּם, fem. בָּהֶן, but not בָּמוֹ.

## b) בְּ with pronominal suffixes:

<i>Sing.</i>		<i>Plur.</i>
1.	בְּמוֹנִי as I.	בְּמוֹנוֹ as we.
2. { m. בְּמוֹךְ }	} as thou.	בְּכֶם, seldom בְּמוֹכֶם }
{ f. — }		— — — } as ye.
3. { m. בְּמוֹהוּ as he.		בָּהֶם, בָּהֶם, בְּמוֹהֶם }
{ f. בְּמוֹהָ as she.		בָּהֶן, בָּהֶנָּה — } as they.

## c) מִן with pronominal suffixes:

<i>Sing.</i>		<i>Plur.</i>
1.	מִמֶּנִּי, poet. מִנִּי, in p. מִנִּי from me.	מִמֶּנּוּ from us.
2. { m. מִמֶּךָ, in pause מִמְּךָ }	} from thee.	מִכֶּם }
{ f. מִמְּךָ }		מִכֶּן } from you.
3. { m. מִמֶּנּוּ, poet. מִמֶּהוּ, in p. מִמֶּהוּ from him.		מִהֶם, מִהֶנָּה, poet. מִמֶּהֶם }
{ f. מִמֶּנָּה from her.		מִהֶן, מִהֶנָּה } them.

\* It can only be accidental that לָכֶן does not occur in the O. T.

† It has frequently been maintained, that the form לָמוֹ stands also for the sing. לוֹ, for which various explanations have been given. An analogy might certainly be found in the תִּקְטֹלָה used for תִּקְטֹל (§ 47, Rem. 3). But it is, in fact, so used only with reference to *collectives*; see Gen. ix. 26 (in reference to Shem = the Shemites), Ps. xxviii. 8, lxxiii. 10 (in reference to the people), Is. xlv. 15 (in reference to אֵל, פֶּסֶל, which the LXX have rendered θεοί), liii. 8 (in reference to the foregoing דֹּרוֹ his generation, i. e. He and his like).

The same is true of עָלֵינוּ for עָלֵיהֶם; see Job xx. 23 (in reference to the ungodly man who, in the whole representation, vs. 5—20, is a collective, which obviously begins v. 5 with the plural רָשָׁעִים) and xxvii. 23 (comp. at the beginning of the representation, v. 13, עֲרִיצִים). More striking is עָלֵינוּ Job xxii. 2, in reference to נָפֶר man (human being). Yet this, too, is doubtless collective.

[It is proper to remark, that the use of לָמוֹ for the sing. לוֹ is still maintained by Ewald in his latest work, *Ausführliches Lehrbuch der Heb. Sprache*, 5te. Ausgabe, 1844. The same is maintained by other eminent scholars.—Tr.]

‡ Not לָהֶן, which signifies *therefore*.

§ The use of בְּ for בִּי here is simply for the sake of euphony.

The syllable **מו** in **בְּמוֹנִי** (in Arabic **مَا** = **מָה** *what*, prop. *according to what*·I, for *as I*) is in poetry appended to the pure prefixes **בְּ**, **לְ**, **מִ**, even without suffixes, so that **בְּמוֹ**, **לְמוֹ**, **מִמוֹ** appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms: in the case of **כִּן** it has adopted the shorter ones, resembling those of the Syriac.

The preposition **כִּן** with *suff.* makes **כִּמְנוֹ** *from him*, which comes from **כִּמְנוּהוּ** (according to § 19, 2, Rem.), and is identical in form with **כִּמְנוֹ** *from us*, which comes from **כִּמְנוֹנוּ**. The Palestinian grammarians wanted to distinguish the last by writing it **כִּמְנוֹנִי**, but Aben Esra, with justice, objected. The form **כִּמְנוֹ** always stands without *Mappiq*, and comes from **כִּמְנוֹהֶה**.

3. Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* (for the ground of this, see § 108, 2, a).\* They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connexion with those forms of the suffixes which belong to plural nouns (§ 91, 2). These are—

**אַחֲרֵי**, more frequently **אַחֲרֵי** (prop. *hinder parts*), *behind*, with *suff.* always **אַחֲרֵי** *behind me*, **אַחֲרֶיךָ** *behind thee*, **אַחֲרֵינוּ**, etc.

**אַלְ**, poet. also **אַלֵּי** (*regions, directions*), *towards, to*, with *suff.* always **אַלֵּי** *to me*, **אַלֵּיכֶם**, **אַלֵּיהֶם**, for which latter also poet. **אַלֵּימוֹ**.

**בֵּין** (*interval of space*), *between*, with *suff.* **בֵּינֵי**, **בֵּינֶךָ**, but also **בֵּינֶיךָ**, **בֵּינוֹתָם**, **בֵּינוֹתֵנוּ** (*from בֵּינִים*, *intervals*).

**מִן** *from, out of*, seldom **מִנֵּי** (*plur. constr. st.*), Is. xxx. 11.

**עַד** (*progress, duration, from עָדָה*) *as far as, unto, plur.* **עַדִּי** (only poet.), but with *suff.* also in prose always **עַדִּי**, **עַדֶּיךָ**, **עַדֵּינוּ** (even the last with Qamets).

**עַל** *upon, over, constr. st. of עָלָה that which is above* (*from עָלָה to go up*), *plur.* **עָלֵי** (only poet.) but with *suff.* also in prose always **עָלֵי**, **עָלֶיךָ**, **עָלֵינוּ**, **עָלֵיהֶם**, for which **עָלֵינוּ** is also used in poetry.

**תַּחַת** *under* (prop. *that which is beneath*), with *suff.* in plural **תַּחֲתֵינוּ**, **תַּחֲתֵיכֶם**, but also in the singular **תַּחֲתֶיךָ**.

## SECT. 104.

### CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them come originally from other parts of speech, viz.—

\* Some of these words, which come from stems **לָה**, viz., **אַלֵּי**, **עָלֵי**, **עַדִּי**, may certainly be traced back to singular forms like **אַלֵּי**, **עָלֵי**, **עַדִּי**; but the analogy of the others makes it more probable that these also should be regarded as plurals. Comp. the plural forms **בֵּין** from **בֵּן**; **רַעִי**, etc., from **רַע**.

- a) Pronouns, as **אֲשֶׁר** and **כִּי** *that, because, for*, the first being the common *relative pronoun*, and the last also having come from a pronominal stem (§ 36).
- b) Adverbs, as **אֵל** (*not*), *that not*, **אִם** (*num?*), *if*. Also adverbs with prepositions; e. g. **בְּטוֹרָם** (*in the not yet*), *before that*; or with a conjunction added, as **אִם כִּי** *there is added that = much more or much less*.
- c) Prepositions which are fitted by the addition of the conjunctions **אֲשֶׁר** and **כִּי** to show the connexion between prepositions; e. g. **מֵעַן אֲשֶׁר** *because* (from **מֵעַן** *on account of*), prop. *on this account, that*, **אַחֵר אֲשֶׁר** *after that*, **כַּאֲשֶׁר** *according as*, **כִּי** **עַקֵּב** and **אֲשֶׁר** **עַקֵּב** (*in consequence that*), *because*. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. **עַל** (for **עַל אֲשֶׁר**) *because*, **עַל-כֵּן** (for **עַל-כֵּן אֲשֶׁר**) *on this account that, because*.

In like manner, all prepositions before the Infinitive may be rendered as conjunctions (§ 132, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have belonged originally to other parts of speech, particularly nouns, and they generally betray their affinity with verbal roots, as **אִו** (prop. *desire, choice*, from **אָוָה** *to desire*, comp. Prov. xxxi. 4) *or*, like *vel, ve*, kindred with *velle*; **פָּן** (*a turning away*) *that not*. Even the only prefix conjunction **וְ** *and* must perhaps acknowledge relationship with **וַי** *a fastening, a nail*.

The pointing of the conjunction **וְ** is in many respects analogous to that of the *prefixes* **בְּ**, **כִּ**, **לְ** (§ 102, 2), but as a feeble letter it has some peculiarities.

- a) Usually it has simple *Sheva* (**וְ**).
- b) Before words whose first consonant has simple *Sheva* (excepting the cases under c), *Vav* becomes the vowel *u*, as **וַיִּבָּל** (see § 26, 1, Rem). It is also sounded thus (yet with the exception of the case under d) before its cognate letters, the labials **ב**, **מ**, **פ**; as **וַיִּקְלָדוּ** and even before a *Chateph* (under letters not guttural), as **וַיִּהְיֶה** Gen. ii. 12.
- c) Before **י** the *Vav* takes *Chireq*, as in **וַיְהִי** (for **וַיְהִי**), according to § 24, 1, a); and before **ה** and **ה** it is sometimes pointed with *Chireq* or *Seghol*, as **וַהֲיִיתָם** Jos. viii. 4, and **וַהֲיִיה** Gen. xx. 7 (comp. § 63, Rem. 5).
- d) Immediately before the tone-syllable, it often takes *Qamets*, like **וְכִי**, **וְכִי**, **וְכִי**, e. g. **וַיִּרַע** Ps. x. 15, and with the same limitation (§ 102, 2, c), especially when words are connected in pairs, as **וַהֲוֵי וְבָהֵי** Gen. i. 2, **וַיִּלֶּה וַיִּלֶּה** viii. 22, yet chiefly only at the end of a small clause, hence **וַיִּקָּח וַיִּתֵּן** Gen. vii. 13, **וַיִּמְלֹךְ וַיִּמְלֹךְ** 1 Kings xxi. 10. It is otherwise when the word stands in close connection with the following, e. g. **וַיִּשָּׂא וַיִּשָּׂא** Ps. lxxxvii. 5; and hence especially with monosyllabic words, the nature of which is to lean upon the following, as constantly **וַיְהִי**, **וַיֵּא**, **וַיֵּל**, **וַיֵּנ** and others.

## SECT. 105.

### INTERJECTIONS.

1. Among the interjections are several primitive words which are merely natural sounds expressed in writing, as **אָהָה**, **אָה** *ah!*, **וֹוֹי**, **וֹוֹי** *wo!*, **וֹוֹהֹה** *ho!* *aha!*

2. Most of them, however, were borrowed from other parts of speech, which, by use in animated discourse, gradually acquired the character of interjections, as הֵן or הִנֵּה *behold!* (prop. *here*); הִבֵּה, plur. הָבוּ (prop. *give*, Imp. from יָהַב) for *age, agite*; לָבֵה, לָבוּ (prop. *go*), the same;\* הָלֵי־לָהּ *far be it!* prop. *ad profana!* בִּי (perhaps for בָּעִי *entreaty*) *I beseech, hear me*; נָּ now, *I pray* (in Æthiop. an Imp. *well now! come*), a particle of incitement and entreaty (which is put after the expression it belongs to).†

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\* הִבֵּה and לָבֵה stand connected, in this form, also with the feminine and with the plural, which shows that they have quite assumed the nature of interjections.

† The particle נָּ serves to express the most various turns of discourse, which are exhibited in different parts of the Syntax. A short statement must here suffice. נָּ stands, *a*) after the *Imp.* in commanding as well as in entreating (§ 130, 1, Rem.); *b*) after the *Fut.* in the first as well as in the third person (§ 127, 3, *b*, and § 128, 1); *c*) once after the *Pret.* (§ 126, 4, in Note); *d*) after various particles, as נָּ הִנֵּה *behold now*, particularly with conjunctions, נָּ אֵל *ne* (quæso) and נָּ אִם־נָּ *if now*, εἴ ποτε, *if* with a courteous or modest restriction. In courteous discourse these particles are very freely employed, Gen. xviii. 3; xix. 7, 8, 19; 1. 17.

## PART THIRD.

### SYNTAX.

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#### CHAPTER I.

#### SYNTAX OF THE NOUN.

##### SECT. 106.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE,—OF THE ABSTRACT TO THE CONCRETE.

IN the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e.g. those of *material*) are almost entirely wanting.\* This deficiency is supplied by substantives, and especially in the following ways:—

1. The substantive employed to express some quality in another is placed after it in the genitive. This is constantly the case in designating the material, e.g. כְּלֵי כֶסֶף *vessels of silver* = *silver vessels*; אֲרוֹן עֵץ *ark of wood* = *wooden ark*, like *des vases d'or*; in like manner אֶהְיֶה עוֹלָם *an eternal possession* Gen. xvii. 8, מְתֵי מִסְפָּר *men of number* = *few men* Gen. xxxiv. 30, אֶבֶן הָיָה *a precious stone* Prov. xvii. 8. This construction was employed even in cases where the language supplied an adjective, e.g. בְּגָדֵי הַקֹּדֶשׁ *the holy garments*, Ex. xxix. 29. Comp. *un homme de bien*.

Rem. 1. Less frequently the substantive which expresses a quality in another is followed by it in the genitive, as מִבְּחַר עֲמֻנָה *the choice of thy valleys*, i. e. *thy choice valleys*, Is. xxii. 7, comp. xvii. 4; xxxvii. 24; Gen. xxiii. 6; Ex. xv. 4. With the substantive כָּל *totality for all*; this is the usual construction (see § 111, 1, Rem.).

2. Instead of an adjective which is to stand as the predicate of a sentence, the substantive is sometimes employed; e.g. Gen. i. 2, *the earth was desolation and emptiness*; Job iii. 4, *let this day be darkness*, Ps. xxxv. 6, lxxxviii. 19, ex. 3, Is. v. 12, Job xxiii. 2, xxvi. 13. More seldom the substantive takes a preposition; as in Ps. xxix. 4, *the voice of Jehovah is in power* בְּכֹחַ *in power for powerful*.

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\* A few adjectives of this kind, in the form of passive participles, are אֲרָז *of cedar*, נְחוֹשֶׁת *of brass*, comp. *cuneatus* (wedge-like).

2. In Hebrew, many of our adjectives denoting a property, attribute, or habit, are expressed by circumlocution, viz., by an abstract noun or name of a thing, which designates the attribute, preceded by some general name of a person as the subject of the attribute. The subject is expressed by several words, viz.—

a) by אִישׁ *man*, e. g. אִישׁ דְּבָרִים *an eloquent man*, Ex. iv. 10: אִישׁ דָּעַת *an intelligent man*, Prov. xxiv. 5. b) by בָּעַל *master*, e. g. שָׁעַר בָּעַל שֵׁנָה *hairy*, 2 Kings i. 8; בָּעַל הַחֲלֹמוֹת *the dreamer*, Gen. xxxvii. 19. c) by בֶּן *son* and בַּת *daughter*, e. g. בֶּן-יִרְמְיָהוּ *a valiant man*, 1 Kings i. 52; בֶּן-יָמִים *an oriental*, Gen. xxix. 1; בֶּן-שָׁנָה *one year old*, Ex. xii. 5; בֶּן-מָוֶת *doomed to death*, 1 Sam. xx. 31; בַּת בָּלְעֵל *a worthless woman*, 1 Sam. i. 16.

A bolder construction, and merely poetic, is the use of the abstract in place of the concrete, as בְּלִיעַל *worthlessness* for *worthless*, like *seclus* for *scelestissimus*; and at the same time for the plural, as קִשּׁוֹת *bow* for *bowmen*, Is. xxi. 17. So far as this is a common characteristic of language, see § 83, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the feminine, has been shown in § 84; comp. § 107, 3, b.

We may here remark, also, that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אֲזִכָּר *the Strong*, i. e. *God*; אֲזִכָּר *the strong*, i. e. *the bullock*, in Jeremiah *the horse*; רָאָה *the majestic, august*, for *the prince*; לֵבָנָה *the pule*, i. e. *the moon*. In Arabic this is even far more common. Comp. *merum* for *vinum*, ὄρεῖς i. e. *the sea*, Odys. i. 97.

## SECT. 107.

### USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine termination appended to it (§ 80, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 87, 4), from the use of the feminine plural form. We have now to show for what purposes the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following, viz., a) when the female is designated by an entirely different word, which, of course, requires no feminine-ending, as *father*, *mother*, in Heb. אָב, אִמָּה; אֵיל *ram*, רֵחַל *ewe*, חֲמוֹר *he-ass*, אֲתוֹן *she-ass*; b) when the female is indicated by the addition of the feminine-ending, as אָח *brother*, אָחוֹת *sister*; עָלָם *young man*, עֲלָמָה *young woman*; פֶּר *juvencus*, פָּרָה *juvenca*; עֵגֶל *vitulus*, עֵגְלָה *vitula*; c) when the feminine gender is shown only by the construction (*communia*), like ὁ, ἡ βούς; ὁ, ἡ παῖς, as גָּמֶל *camel*, *masc.* Gen. xxiv. 63, but *fem.* xxxii. 16; בָּקָר *masc. male cattle* Ex. xxi. 37, but *fem.* for *female cattle* Job i. 14; d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to

designate both, as in  $\acute{o} \lambda\acute{\upsilon}\kappa\omicron\varsigma$ ,  $\eta \chi\epsilon\lambda\iota\delta\acute{o}\nu$  (*epicæna*); e. g.  $\text{רֹבַע שְׁבוּל}$  *masc. a bear robbed of her young*, Hos. xiii. 8 (yet it is construed as feminine in 2 Kings ii. 24);  $\text{אֵלֶּהָ}$  *masc. ox*, Ps. cxliv. 14, where the *cow* is intended.

Writers often neglect to avail themselves of the definite indications of gender given under *a, b, c*, where they exist in the language, and use less distinctive terms, e. g.  $\text{הַמִּוֹר}$  and  $\text{אֵיל}$  as *fem.* for  $\text{אֵתוֹן}$  and  $\text{אֵילָהָ}$ , 2 Sam. xix. 27, and Ps. xlii. 2; also  $\text{יָעַר}$  a *youth* for  $\text{נַעֲרָה}$ , in the Pent. and in Ruth ii. 21, comp. Job i. 19. Compare in German *Gemahl* for *Gemahlin*; in Arabic, also, the more ancient language avoids the feminine forms (e. g.  $\text{בַּעֻלָּה}$  *mistress*,  $\text{עֲרוּשָׁה}$  *bride*), which are common in later usage.

The same sparing use of the designation of sex appears also in other examples; viz.,  $\text{אֲמִין}$  *masc. architect*, Prov. viii. 30, where *wisdom*  $\text{חָכְמָה}$  *fem.* is meant (comp. *artifex omnium natura*, Plin. 2, 1);  $\text{בֵּית}$  a *dead body* (*masc.*), spoken of the corpse of a woman, Gen. xxiii. 4, 6;  $\text{אֱלֹהִים}$  for a *goddess*, 1 Kings xi. 5, like Eng. *friend, teacher*, and Lat. *auctor, martyr*.

Among *epicæne* nouns are found names of whole species of animals, which the mind contemplated as masculine or feminine according as they appeared strong and powerful, or weak and timid; e. g. *masc.*  $\text{כֶּלֶב}$  *dog*,  $\text{זֶאֵב}$  *wolf*; *fem.*  $\text{יוֹנָה}$  *dove*,  $\text{חֲסִידָה}$  *stork*,  $\text{יַעֲנָה}$  *ostrich*,  $\text{אֲרֻנָּה}$  *hare*.

2. The most regular use is made of the feminine-ending for denoting the feminine gender, in the adjectives and participles. See § 87, 5.

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*) for which the feminine form is preferred, viz.—

*a) Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as  $\text{יָרֵךְ}$  *side* (of the human body), *thigh*,  $\text{יָרֵכָה}$  *side* (of the country), *region*;  $\text{מִצְחָה}$  *brow*,  $\text{מִצְחָהּ}$  *greave* (from the resemblance).

*b) Hence abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use; as  $\text{נִקְמָה}$ ,  $\text{נִקְמָהּ}$  *vengeance*,  $\text{עֲזָרָה}$ ,  $\text{עֲזָרָהּ}$  *help* (§ 84, 11, 12). Adjectives when used abstractly or in a neuter sense (like  $\tau\acute{o} \kappa\alpha\lambda\delta\acute{o}\nu$ ), commonly take the fem. form, as  $\text{יְכוֹנָה}$  *the right*, Ps. v. 10; so also in the plur.  $\text{גְּדֻלּוֹת}$  *great things*, Ps. xii. 4.

*c) At times the feminine form is applied*, when a *dignity* or *office* is designated, which borders on the abstract sense, as  $\text{פְּרָעוֹת}$  *princes* (like *highnesses*),  $\text{קֹהֲלֶת}$  *concionator*, comp.  $\text{סַפְּרָת}$  as a man's name in Neh. vii. 57, Ezra ii. 55. Even the feminine plural,  $\text{אֲבוֹת}$  *fathers*, appears to have some reference to *dignity*. These words are, however, agreeably to their signification construed with the *masc.* This use of words prevails more extensively in Arabic, Æthiopic, and Aramæan, e. g. in *Caliph*  $\text{הַלִּיפָה}$ . A remote likeness is found in Lat. *magistratus*, Ger. *Herrschaft* (=Eng. *lordship*) for *Herr* (=Eng. *lord*), *Obrigkeith* for *Oberer*, Ital. *podesta*, etc.

*d) Collectives*, as  $\text{אֹרֶךְ}$  *wanderer, traveller*,  $\text{אֲרֻחָה}$  *caravan*, prop. *that which wandereth for the wanderers*;  $\text{גִּזְלָה}$  (from masc.  $\text{גִּזְלָהּ}$ ) *a company of exiles*;  $\text{יִשְׁעָבֶת}$  Is. xii. 6; Mic. i. 11, 12, prop. *that which inhabiteth, for the inhabitants*;  $\text{אֲיָבֶת}$ , Mic. vii. 8, 10, for the *enemies*. So in Arabic often. Comp. the poetic  $\text{בְּתַר צֹר}$  for  $\text{בְּתַר צֹר}$  *sons=inhabitants of Tyre*, Ps. xlv. 13  $\text{עַמִּי=בְּתַר עַמִּי}$  *my countrymen*. Examples of its application to things without life,  $\text{עֵצָה}$  *timber*,  $\text{עֲנָנִים}$  *clouds*,  $\text{אֲרָזָה}$  *cedar waivinscot*. Comp.  $\tau\acute{o} \iota\pi\iota\kappa\omicron\sigma\acute{o}\nu$  and  $\eta \iota\pi\iota\omicron\varsigma$  for the *cavalry*,  $\eta \kappa\acute{\alpha}\mu\eta\lambda\omicron\varsigma$  (Herodotus I., 80).

*e) But on the contrary the feminine appears*, as in Arabic, now and then to denote an *individual of a class*, when the masculine is used of the whole class, e. g.  $\text{אֲנִי}$  *ships, fleet* (1 Kings ix. 26, comp. 2 Chron. viii. 18),  $\text{אֲנִיָּה}$  *a single ship*;  $\text{שֵׁעַר}$  *hair* (collectively),  $\text{שֵׁעֶרָה}$  *a single hair* (see Judges

xx. 16); so also תְּאֵנָה *a fig*, נֵצִיה *a blossom* (besides the collective נֵץ Gen. xl. 10), and other instances. But the difference is partly overlooked in the Hebrew usage.

4. Many words (besides certain names of objects properly feminine, No. 1, *a*) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:—

*a*) Names of *countries* and *towns*, contemplated as mothers,\* or nurses, of the inhabitants, e. g. אֲשׁוּר *fem. Assyria*, אֲדָמָה *fem. Idumæa*, צֹר *Tyre*; so also the appellative nouns which denote locality, as אֶרֶץ *earth*, תֵּבֵל *the world*, עִיר *town*, דֶּרֶךְ and אֹרֶחַ *way*, חֲצֵר *court*, מַחֲנֶה *camp*, שָׁאֵל *under-world*, תְּרֵימֶן *threshing-floor*, בְּאֵר *well*, etc.; at times even מְקוֹם *place*, comp. Gen. xviii. 24, and 2 Sam. xvii. 12, *Kethibh*.†

As names of people are commonly masculine, it often happens that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e. g. יְהוּדָה *masc. Jews* Is. iii. 8, *fem. Judea* Lam. i. 3; אֲדָמָה *masc. Idumæans* Num. xx. 20, *fem. Idumæa* Jer. xlix. 17.

But such a name is also even then construed as *fem.*, when it is intended for the people, and this from a metaphorical use (like the German *Pohlen ist im Aufstande*), Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxi. 2.‡

*b*) *Members* and *parts of the body* in man or beast, יָד and כַּף *hand*, רֶגֶל *foot*, עֵין *eye*, אוֹן *ear*, זְרוֹעַ *arm*, לְשׁוֹן *tongue*, כַּנָּף *wing*, קֶרֶן *horn*, שֵׁן *tooth*, בֶּטֶן *womb*, probably with reference to their subserviency as mere instruments,§ and hence also words for *inanimate instruments* and *utensils*, as חֶרֶב *sword*, יָתֵד *peg*, מִטָּה and שֵׁבֶט *staff*, אֲרוֹן *chest*, בַּד *pail*, עֶרֶשׁ *bed*, כּוֹס *cup*, also אֶבֶן *stone*, and many others. Most of these words and ideas have the same gender in the kindred dialects.

*c*) The words for *light*, *fire*, and other *powers of nature*, as שֶׁמֶשׁ *sun*, אֵשׁ *fire* (*Æth. ësät*), אֹר *aur* (Job xxxvi. 32), and so אֶחָד and תַּנּוּר *oven*, נֹהַר *brightness*, צִהָר *window*, Gen. vi. 16, also רוּחַ *wind* and רוּחַ *spirit*, נֶפֶשׁ *breath* and *soul*, etc.||

## SECT. 108.

### THE PLURAL AND COLLECTIVE NOUNS.

1. Besides the proper plural-endings (§ 87, 1, 2), the language employs some other means for the expression of plurality, viz., *a*) certain words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate

\* Thus אִמָּה, 2 Sam. xx. 19, and on Phœnician coins, stands for *mother-city*, μετρόπολις (comp. μητήρ, *mater*), and by the same figure the inhabitants were called *sons* of the country, as *sons of Zion*, Ps. cxlix. 2; *sons of Babylon*, Eze. xliii. 15 (comp. son of the house, son of the womb).

† As this word מְקוֹם is usually *masc.*, we find also in the others more or less fluctuation in the gender.

‡ Here belongs the poetical personification of a people as a female, e. g. Is. xlvi. 1; liv. 1 seq.; Eze. xvi.; Lam. i.

§ Of the *masc.* gender in these nouns the few examples are זְרוֹעַ Is. xvii. 5, שֶׁשׁ Ex. xxix. 27, עֵין Zech. iv. 10, לְשׁוֹן Ps. xxii. 16.

|| The particulars are found in the Lexicon. Some of these words, moreover, have the feminine-ending, as נְחֹשֶׁת *brass*, קֶשֶׁת *bow* (from the stem-word קָשָׁה), עֵת *time* (for עֶצֶת). These are only now and then construed as masculine, from a misapprehension of their origin.

an individual of the class, as שׁוֹר *an ox* (an individual of the ox kind), בָּקָר *oxen*, e. g. חֲמִשָּׁה בָּקָר *five oxen* Ex. xxi. 37, צֹאן *small cattle*, viz., sheep or goats, שֶׁה *an individual of the same, a sheep or a goat* (comp. in Eng. *twenty people*); *b*) the feminine ending (§ 107, 3, *d*); *c*) nouns which have the proper signification of the singular, but which are also used as collectives; e. g. אָדָם *man, the human race* Gen. i. 26, אִישׁ collect. for *men*, דְּבָר *words*, אוֹיֵב *the enemy for enemies*. These words take the article, when all the individuals of the class are included (§ 109, 1). Comp. also § 107, 3, *e*.

2. On the other hand, the terminations which properly express *plurality* are employed in the expression of other kindred ideas, so that the Hebrew often uses plural forms where other languages employ the singular. The plural is used to denote—

*a*) Extension\* of space and time; hence the frequent use of it to express portions of space, regions, or places, שָׁמַיִם *heaven* (§ 88, Rem. 2), כְּרוֹמַיִם *height* Job xvi. 19, כִּרְגָלוֹת *the place at the feet*, כִּרְאֲשֹׁתוֹ *the place at the head; certain portions of the body*, which are parts of its extension,† as פָּנִים *face*, צְוּנָאִים *neck; spaces of time*, as הַיָּמִים *life*, נְעוּרִים *youth*, זְקֵנִים *old age*; and finally states, qualities, which are permanent, or of long continuance, as עֲוִיָּה *perverse-ness*, רַחֲמִים *compassion*, יְטוּבִים *childlessness*.

*b*) *Might and power*, so far as these were originally conceived of as something distributed and complex (*pluralis excellentiæ*). So particularly we find אֱלֹהִים *God* (whether the use of this word originated in a polytheistic view, and then passed over to the “God of gods,” or in a monotheistic view, and as such was intended to denote God’s might in its manifestations), then a few times קְדוֹשִׁים *the Holy* (God) Hos. xii. 1; Prov. ix. 10; xxx. 3 (comp. Jos. xxiv. 19, and Chald. עֲלִיזִין *the Highest* Dan. vii. 18), and תְּרַפִּים *penates* always in the plural, even when only one image is meant, 1 Sam. xix. 13, 16. Further אֲדֹנָיִם = אֲדֹנָי *lord*, e. g. קָשָׁה *a hard lord* Is. xix. 4, אֲדֹנָי הָאָרֶץ *the lord of the land* Gen. xlii. 30; so also בָּעָל *master with suff.* often בָּעָלָיו *his master*, בָּעָלֶיהָ *her master*.‡

Rem. 1. The use of the plural, according to letter *b*, is very limited, and does not extend beyond the above words, which are used also in the singular as well. On the construction of these plurals with adjectives, see § 112, 1, Rem. 3; with verbs, in § 146, 2. On אֲדֹנָי used of God, see § 121 Rem. 4.

2. The plurals under *a* are also limited in common prose to few words, but in poetry there is a more extensive use of them, e. g. הַיָּיִכִּים *tenebræ* (of dark places), מַעֲנִינִים *deliciæ*, אֱמוּנִים *faithfulness*, and many others.

\* By transferring an expression for numerical quantity to geometrical (comp. No. 4, Rem. 1). The language has other examples of the designation of *great* and *many* by the same word (see רַב, עֲצוּם).

† Comp. the same use of the *plur.* in τὰ στέφα, τὰ νότα, præcordia, cervices, fauces.

‡ Somewhat like is the use of *we* by kings when speaking of themselves (Ezra iv. 18; vii. 24; comp. 1 Mac. x. 19; xi. 31), a mode of speaking which is then applied to God (Gen. i. 26; xi. 7; Is. vi. 8). The Jewish grammarians call such a plural רְבוּי הַכְּהוֹת (pluralis virium or virtutum); the moderns call it pluralis excellentiæ or plur. majestaticus. The use of the plural as a form of respectful address, as modern languages have it, is somewhat different from the Hebrew usage.

3. When a substantive is followed by a genitive, and this compound idea is to be expressed in the plural, it is done, *a*) most naturally by the plural form in the governing noun, as *חֵיל גִּבּוֹרֵי הַיָּל* *strong heroes*; so also in compounds, as *בְּנֵי-יְמִינִי* *Benjaminite, plur.* *בְּנֵי יְמִינִי* 1 Sam. xxii. 7; *b*) in both, as *גִּבּוֹרֵי הַיָּלִים* 1 Chron. vii. 5, *בְּתֵי בָתִּים* *prison-houses*, Is. xlii. 22, and hence *בְּנֵי אֱלֹהִים*, Ps. xxix. 1, *sons of Gods* for *sons of God*; *c*) even only in the noun governed, as *בֵּית אָב* *family*, *בֵּית אֲבוֹת* *families* Num. i. 2 foll., *פְּרִי מִגְדִּים* *precious fruits* Cant. iv. 16. On this remark, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (*the head of Oreb and Zeeb for the heads*), 2 Kings xvii. 29, Dan. xi. 15. Here the two words, by which the compound idea is expressed, are treated as a *nomen compositum*.\*

The connexion with *suffixes* is also effected according to letter *c*, as *פִּימוֹ* *os eorum* for *ora eorum* Ps. xvii. 10, *יְמִינָם* Ps. cxliv. 8, where we also can say *their mouth*, *their right hand*.

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the conjunction. By this is indicated *the whole, all, every*, as *יוֹם יוֹם* *day by day, every day*, *אִישׁ אִישׁ* *every man*, also *אִישׁ וְאִישׁ* Ps. lxxxvii. 5, *יוֹם וְיוֹם* Esth. iii. 4, *דּוֹר וְדּוֹר* *every generation* Deut. xxxii. 7; hence *distributively*, as *עֶדְרָה עֶדְרָה* *each flock by itself* Gen. xxxii. 17; also *a great multitude*, even with the plural form, Gen. xiv. 10; *בְּאֲרוֹת חֶמֶר* *asphalt-pits in abundance, nothing but asphalt-pits*, 2 Kings iii. 16; Joel iv. 14; finally, *diversity, more than one kind*, as *כָּל* signifies *all and every kind*, e. g. *אֶבֶן וְאֶבֶן* *two kinds of weights* Deut. xxv. 13, *לֵב וְלֵב* *a double heart* Ps. xii. 3; 1 Chron. xii. 33.

Not here but to rhetoric belongs impassioned repetition in exclamations (e. g. Jer. xxii. 29; Is. vi. 3). With many writers this appears to have but little emphasis, and to have become a habit (e. g. Is. xl. foll.).

Rem. 1. Names of substances viewed as wholes (e. g. the metals, liquids, etc.) very seldom occur except in the singular, as *זָהָב* *gold*, *כֶּסֶף* *silver*, *עֵץ* *wood*, *יַיִן* *wine* (yet *מַיִם* *water* is expressed by the plural, but in Arabic it is singular). But when the word is used to express *portions* of a substance, then of course the plur. is used, as *כֶּסֶף* *pieces of silver* Gen. xlii. 25, comp. Is. i. 25; *עֵצִים* *ligna, timber* (for building or burning). So of grain, as *חִטָּה* *wheat (growing in the field)*, *חִטִּים* *wheat in the grain*.

2. Even in cases where the plural is regarded as merely poetic, we are to connect with it the idea of real *plurality*, e. g. Job xvii. 1, *the graves are my portion*, equivalent to *grave-yard*, many graves being usually found together, xxi. 32; *יָמִים* *seas* for *sea* Job vi. 3; comp. Gen. xli. 49.

\* All the three methods occur also in Syriac and Æthiopic. See Hoffmanni *Gram. Syriaca*, p. 254; Ludolfi *Gram. Æthiopica*, p. 139; Dillmann *Gram. d. äthiop. Spr.*, S. 364 ff.

## SECT. 109.

## USE OF THE ARTICLE.

The article (הַ, הָ, § 35) was originally a demonstrative pronoun (as in other, e. g. the Romance, languages, comp. *ὁ, ἡ, τό* in Homer); yet its force was so slight that it was used almost exclusively as a prefix to the noun.

The stronger demonstrative force of הַ (*this*) is still found in some connexions, as הַיּוֹם *this day, to-day*; הַלַּיְלָה *this night, to-night*; הַפֶּעַם *this time*. To this demonstrative sense is to be referred in particular, *a*) the fact, that sometimes it stands for the relative before the verb, e. g. הַנִּמְצְאוּ *that are found*, 1 Chron. xxix. 17; xxvi. 28; Jos. x. 24; Ezra viii. 25; comp. Gen. xviii. 21; xvi. 27; Job ii. 11; and so הַעֲלִיָּה i. q. אֲשֶׁר עָלָהָ 1 Sam. ix. 24; *b*) the case where it is employed, mostly before a participle, to connect and to point back to a subject noun, in order to make it again prominent, Ps. xix. 10, *the laws of Jehovah are truth* . . . . ver. 11, הַנִּחְמָדִים *they that are precious*: here the article has nearly the force of הַפִּיָּה αὐτοῦ. So also in Ps. civ. 3 (three times); Is. xl. 22, 23; xlv. 6; Gen. xlix. 21; Job xli. 25; and still more forcibly in Ps. xviii. 33, הָאֵל הַיֵּלֵךְ הַקִּיָּץ הַקִּיָּץ *the God that girds me with strength*; ver. 48; Jer. xix. 13; Neh. x. 38.

The article is employed with a noun to limit its application in nearly the same cases as in Greek and German (or English); viz., only when *a definite object, one previously mentioned, or already known, or the only one of its kind*, is the subject of discourse; e. g. Gen. i. 3, *God said, Let there be light* (אֹר), ver. 4, *and God saw the light* (אֶת-הָאֹר); 1 Kings iii. 24, *Bring me a sword, and they brought the sword*; comp. Eccles. ix. 15; הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon*, הַשֶּׁמֶשׁ *the sun*, הָאָרֶץ *the earth*. Besides these examples, see Eccles. i. 12, *I am king* (מֶלֶךְ) *over Jerusalem*.

In such definite cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e. g. מֶלֶךְ for הַמֶּלֶךְ Ps. xxi. 2, אֶרֶץ for הָאָרֶץ Ps. ii. 2.

Special cases in which the article is commonly employed, are—

1. When a general word is used collectively to denote all the individuals belonging to it, as *the righteous, the unrighteous*, Eccles. iii. 17; *the woman for the female sex*, Eccles. vii. 26; *the Canaanite*, Gen. xiii. 7; xv. 19, 20, like *the Russian, the Turk*.\*

2. When a common term is applied by way of *eminence* to a particular person, and thus becomes a kind of proper name, like *ὁ ποιητής* (Homer), as שָׁטָן *adversary*, הַשָּׂטָן *the adversary, Satan*; בָּעַל *lord*, הַבַּעַל (prop. name of the idol) *Baal*; הָאָדָם *the first man, Adam*; הָאֵל הַיֵּחָדִשׁ *ὁ Θεὸς, the only, true God* = יְהוָה (yet this

\* Exactly so among the Attics, ὁ Ἀθηναῖος, ὁ Συρακούσιος.

word אֱלֹהִים is often so used without the article, because it approaches the nature of a *proper name*, § 110, 1); הַנָּהָר *the river*, i. e. *the Euphrates*; הַכְּנָר *the region around*, viz., *that around the Jordan*

3. Hence it is used also with actual proper names of *rivers*, *mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague*, *le Havre*), as הַיָּאֵר *the Nile* (prop. *the river*), הַלְבָּנוֹן *Lebanon* (prop. *the white mountain*), הָעִי *the town Ai* (prop. *the stone-heap*). But its use in connexion with names of towns is unfrequent, and in poetry is generally omitted. (Comp. § 110, 1).

Rem. 1. The Hebrew article certainly never stands for the *indefinite* article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen—

a) *In comparisons*, where fancy paints the image of an object, and causes a more distinct perception, e. g. *white as the wool*, *as the snow*, *red as the scarlet* Is. i. 18, *as the cattle* Ps. xlix. 15, *he hurls thee like the ball* Is. xxii. 18, *the heavens are rolled up like the scroll* xxxiv. 4; comp. x. 14; xxiv. 20; xxvii. 10; liii. 6; Ps. xxxiii. 7. Instructive examples in Judges xiv. 6; xvi. 9; Is. xxix. 8. Yet where the noun compared is already made definite by an adjective, the article does not stand any more than when a genitive follows, e. g. כֶּבֶד Is. x. 14, but מִשְׁכָּלָהּ כֶּבֶד xvi. 2, comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as כְּבֹדָהּ Job xvi. 14, כְּבֹדָהּ xxxi. 18.

b) *In the names of classes of objects which are generally known*, e. g. *the gold*, *the silver*, *the cattle*, *the water*. Hence Gen. xiii. 2, *Abraham was very rich in the cattle, the silver, and the gold*, where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. xli. 42; Ex. xxxi. 4; xxxv. 32; Is. i. 22.

c) Often also *in the expression of abstract ideas* (like τὸ ἱπικόν, *la modestie*), hence of physical and moral evils, as *the blindness* Gen. xix. 11, *the darkness* Is. lx. 2, *the falsehood* Is. xxix. 21.

On these principles, it is easy to explain the use of the article in special cases, as in 1 Sam. xvii. 34, הַלֵּוֹי *the lion*, as the well-known enemy of the flocks (comp. τὸν λύκον, John x. 12); 1 Kings xx. 36; Gen. viii. 7, 8; xiv. 13. The frequent expression יוֹמֵי הַיּוֹם should not be translated *it happened on a day*, but *the day*, (*at*) *the time*, viz., as referring to what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e. g. הַנָּהָר הַגָּדוֹל, *O Joshua, high priest*, Zech. iii. 8; 1 Sam. xxiv. 9.

## SECT. 110.

The article is regularly omitted\*—

1. Before the *proper name* of a *person* or a *country* (הָאִישׁ, הַמְּצֻרִים), and also of a *people*, when it coincides with the name of the founder of the race or the name of

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\* In these particulars (relating to the omission of the definite article, viz., before proper names, before nouns in construction with a genitive or with a possessive pronoun, and before predicates), the usage of our language corresponds to that of the Hebrew. The same is true of the Celtic tongues. In Greek, it is quite otherwise, the article being freely used in all these cases except the last.—TR.

their country (יִשְׂרָאֵל, אֶרֶם). On the contrary, *gentilic* nouns admit it both in the sing. and plur., as הָעִבְרִים, *the Hebrews* 1 Sam. xiii. 3, הַכְּנַעֲנִי *the Canaanite* (collect. § 109, 1).

2. Before substantives, rendered definite by a following genitive or a suffix, which renders the use of the article unnecessary; e. g. דְּבַר אֱלֹהִים *God's word*, אָבִי *my father*.

When the article is by way of exception used in these two cases, some special reason can generally be assigned for it; e. g.

- a) In some cases the demonstrative power of the article is required; as Jer. xxxii. 12, *I gave this bill of sale* (אֶת־הַסֵּפֶר הַמִּקְנָה) with reference to verse 11; Jos. viii. 33, הַצֵּיִי *a half thereof*; in the next clause הַצֵּיִי *the (other) half thereof*, Is. ix. 12.
- b) When the genitive is a *proper name* which does not admit the article (according to No. 1), as אֱלֹהֵי בֵּית־אֵל *the God of Bethel* Gen. xxxi. 13, הַמֶּלֶךְ הַמִּלְכָּה *the king of Assyria* Is. xxxvi. 16; comp. Gen. xxiv. 67; Jer. xlviii. 32; Eze. xlvii. 15 (comp. xlviii. 1).
- c) In others the connexion between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, while the second conveys only a supplemental idea relating to the material or purpose, as הַמִּזְבֵּחַ הַזֶּה *the weight, the leaden one* Zech. iv. 10, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kings xvi. 14, נִשְׂאֵי הָאָרוֹן הַבְּרִית Jos. iii. 14, Ex. xxviii. 39, כְּלֵי־הַמִּטְכָּל הָאֵלֶּם Jer. xxv. 26.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, עוֹד הַיּוֹם גָּדוֹל *yet is the day great, it is yet high day*; xxxiii. 13; xl. 18; xli. 26; Is. v. 20, לְטוֹב רַע *who call the good evil*; lxvi. 3.

Yet there are cases where the nature of the predicate requires the article, Gen. ii. 11 הוּא הַכֹּסֵב *it is the encompassing*, i. e. *that which encompasses*; xlv. 12, פִּי כִּי פִי הַמְדַבֵּר *that my mouth (is) the speaking* = *it is my mouth that speaketh*; Gen. xlii. 6; Ex. ix. 27; Num. iii. 24. See another case where the article stands before the predicate in § 109, beginning.

## SECT. 111.

1. When a compound idea, expressed by a noun in the constr. st. followed by its genitive, is to be made definite, it is done by prefixing the article to the noun in the genitive; as אִישׁ מִלְחָמָה *a man of war* Jos. xvii. 1, הַמִּלְחָמָה *the men of war* Num. xxxi. 49; דְּבַר שֶׁקֶר *a word of falsehood* Prov. xxix. 12, דְּבַר הַנְּבִיא *the word of the prophet* Jer. xxviii. 9.

The article is put in the same way when only the genitive, and not the *nomen regens*, is definite, as חֶלֶקֶת הַשָּׂדֶה *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 32, Gen. xxxiii. 19), הָאִישׁ הָאֲדָמָה *a husbandman* Gen. ix. 20 (on the contrary שָׂדֶה אִישׁ Gen. xxv. 27). Yet in this case we usually find another construction, in order to avoid the ambiguity, see § 115.

N.B. This explains the use of the article after כֹּל prop. *totality, the whole*. The article is inserted after it to express definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is

used indefinitely for *of all kinds, any thing*, or distributively for *every* (*tout homme, à tout prix*);\* e. g. בְּלִיָּהֶם *all men*, כָּל־הָאָרֶץ *the whole earth*, prop. *the whole of men, the whole of earth*; but בְּלִיָּהֶם *stones of all kinds* 1 Chron. xxix. 2, כָּל־דָּבָר *any thing* Judges xix. 19, כָּל־יּוֹם *every day* Ps vii. 12. Yet also כָּל *every living thing = all living*.

Even compound proper names may be resolved again into two words, and then the second takes the article; e. g. בְּנֵי־יִמִּי *Benjaminite* (§ 86, 5), בְּנֵי־הַלֵּחִי *the Bethlemite* 1 Sam. xvii. 58.

Exceptions where the article stands before the governing noun and not before the genitive, see in § 110, 2, *b*. So in the later style, Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (which is equivalent) is made definite by a following genitive or a suffix, then the adjective, as well as the pronoun הַ, הַנָּה (§ 122, 1), belonging to the substantive, takes also the article. Gen. x. 12, הַגְּדֹלָה *the great city*; xxviii. 19, הַמָּקוֹם הַהוּא *that place*; Deut. iii. 24, יָדְךָ הַחֲזָקָה *thy strong hand*; הַמַּעֲשֶׂה הַגָּדוֹל *the great work of Jehovah*.

Not quite unfrequent is the use of the article—

- a) With the adjective alone, which then serves to make the noun definite, e. g. יוֹם הַשִּׁשִּׁי *Gen. i. 31, day the sixth = the sixth day* (on the contrary יוֹם שֵׁנִי *a second day*, i. 8); xli. 26; 1 Sam. xix. 22; Ps. lxii. 4; civ. 18; Neh. iii. 6; ix. 35; Zech. xiv. 10. So also הַחֶרֶב הַזֶּה *Gen. i. 21; ix. 10. This is the usual construction, when the adjective is properly a participle, as Jer. xlvi. 16, הַחֶרֶב הַזֶּה הַיּוֹנֶה הַרְבֵּה הַיּוֹנֶה the sword that doeth violence*.
- b) With the substantive only, as in Eze. xxxix. 27; 2 Sam. vi. 3 (perhaps to be amended); yet rather frequently in connexion with the pronouns הַנָּה and הַזֶּה, which are sufficiently definite of themselves, as בְּלִיָּהֶם *Gen. xxxii. 23, הַזֶּה הַדּוֹר Ps. xii. 8; particularly when the noun is made definite only by a suffix, אֶתֶּן לְךָ אֶתֶּן 1 Kings x. 8; comp. Ex. x. 1; Jos. ii. 20; Judges xvi. 5, 6, 15. Designedly indefinite is הַרְעָה דְּבַרְתָּם *Gen. xxxvii. 2, an evil report respecting them* (הַרְעָה דְּבַרְתָּם would be *the evil report*); compare Num. xiv. 37; Gen. xlii. 19, אֶתֶּן אֶתֶּן אֶתֶּן in the sense of *one of your brethren*.*

## SECT. 112.

### CONNEXION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, which serves to qualify the substantive, stands *after* it, and agrees with it in *gender* and *number* (as אִישׁ גָּדוֹל, אִשָּׁה גְּדוֹלָה); and also in being made *definite* (according to § 111, 2). Comp. § 117, 2.

Rem. 1. It very seldom occurs that the qualifying adjective stands *before* its substantive; when this is the case, some emphasis rests on it, as Is. xxviii. 21; liii. 11; Ps. lxxxix. 51; cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression אֶתֶּן אֶתֶּן, Job xli. 7, *the strong of shields for strong shields* (comp. ver. 22; Is. xxxv. 9); or with a collective noun instead of the plural, אֶתֶּן אֶתֶּן *the poor of men = the poor*, Is. xxix. 19; Hos. xiii. 2. Similar is the Lat. *canum degeneres*.

2. When substantives of the feminine gender or those which incline to it (§ 107, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substan-

\* What is here said of כָּל applies also to its Greek equivalent, πᾶς; e. g. πᾶσα ἡ πόλις *the whole city* (Matt viii. 34), but πᾶσα πόλις *every city* (Matt. xii. 25).—Tr.

tive; as מְלֹאכָה נִמְכְּזָה וְנָמַס 1 Sam. xv. 9; רִיחַ נִדְלָה וְהָזָק 1 Kings xix. 11, Ps. lxiii. 2. Comp § 147, Rem. 1.

N.B. 3. In regard to *number*, the nouns in the dual take adjectives in the plural, as עֵינַיִם רְמוֹת *lofty eyes* Prov. vi. 17; Ps. xviii. 28; Job iv. 3, 4; Is. xxxv. 3. Moreover, the *constructio ad sensum* is frequent. Collectives are construed with the plural in 1 Sam. xiii. 15; Jer. xxviii. 4; but the *pluralis majestatis* (108, 2, *b*) on the contrary with the singular, as אֱלֹהִים צָדִיק Ps. vii. 10; Is. xix. 4 (but with the *plur.* 1 Sam. xvii. 26).

2. An adjective, when its meaning is more fully determined by a substantive, is followed by it in the genitive case,\* as יְפֶה-תָּאֵר *beautiful in form* Gen. xxxix. 6, נָקִי כַפַּיִם *pure in hands* Ps. xxiv. 4, אֲנִי נֹפֵשׁ *sorrowful in spirit* Is. xix. 10. (Comp. the construction of the Participle, § 132.) In the same manner are often construed the *participles* and *verbal adjectives*, only that they govern also the cases of their verbs; see § 135.

3. On the adjective as predicate of the sentence, see § 144 foll.

### SECT. 113.

#### APPOSITION.

1. By this is meant the placing together of two substantives, so that one of them (commonly the second†) serves to limit or qualify the other, as אִשָּׁה אֶלְמָנָה *a woman (who is) a widow*, 1 Kings vii. 14; נַעֲרָה בְּתוּלָה *a damsel (who is) a virgin*, Deut. xxii. 28; אֲמָרִים אֱמֶת *words (which are) truth*, Prov. xxii. 21. Sometimes the first of the two substantives has the form of the *constr. st.*, see § 116, 5.

Also two adjectives may stand in apposition, in which case the first modifies the sense of the second, as בְּהָרוֹת לְבָנוֹת *pale white spots*, Lev. xiii. 39; in verse 19, בְּהָרָה לְבָנָה אֲדַמְדָּמָה *a white red (bright red) spot*.

### SECT. 114.

#### THE GENITIVE.

1. It has been shown above (§ 89) that the Hebrew regularly expresses the genitive relation by making the noun in the genitive dependent upon, and closely connected with, the *nomen regens* in the *constr. st.* A genitive is always

\* In Greek and Latin, the genitive is employed in the same manner, as *tristis animi*; see Ruhnken. *ad Vell. Paterculum*, 2, 93.

† The first only in certain formulas, as הַמֶּלֶךְ דָּוִיד, הַמֶּלֶךְ שְׁלֹמֹה, like our *the king David, the king Solomon*: where the arrangement הַמֶּלֶךְ דָּוִיד, 2 Sam. xiii. 39, like *Cicero consul*, is of rare occurrence.

dependent only upon one governing noun. The language avoids, also, letting a noun in the *constr. st.* be followed by several connected genitives, but, instead of it, rather repeats the *nomen regens*; e. g. Gen. xxiv. 3, אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ *the God of the heavens and the God of the earth*. But several genitives may follow in succession when they depend on each other. Even then the repetition of the *constr. st.* has indeed often been avoided (see § 115), though this was not always attended to; e. g. יְמֵי שְׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers*, Gen. xlvii. 9; שְׂאֵר מִסְפַּר־קֶשֶׁת גְּבוּרֵי בְנֵי־קֶדָר *the residue of the number of the bows of the mighty ones of the children of Kedar*, Is. xxi. 17.\*

In these examples (comp. also Is. x. 12, Job xii. 24 and others) all the nouns but the last are in the *construct state*. Yet we find also examples where the genitives, being subordinate to the main thought and serving merely as a periphrasis for the adjective, stand in the *absolute state*, while only the following genitive is dependent on the main thought. Thus, in Is. xxviii. 1, גֵּיא שְׁמֵנִים הָלוּמִי נֵזֶן *the fat valley (prop. valley of fatness) of the smitten of wine*, 1 Chron. ix. 13; Ps. lxxviii. 22.

Similar but rare is the case when a noun has first an adjective and then a genitive after it, as אֲבָנֵי מִסְעָה שְׁלֵמָה בְּסָע *unhewn stones of the quarry*, 1 Ki. vi. 7. The usual construction is like זָהָב גָּדֹל *a large crown of gold*, Esth. viii. 15.

2. The noun in the genitive expresses not only the subject, but at times also the object; e. g. Eze. xii. 19, חַמַּס הַיֹּשְׁבִים *the wrong which the inhabitants did*, on the contrary Obad. verse 10, חַמַּס אֲחִיךָ *the wrong against thy brother*; † Prov. xx. 2, אֵימַת מֶלֶךְ *the fear of a king*, וַעֲקַת סֹדֶם *the cry concerning Sodom* Gen. xviii. 20, שִׁמְעֵ צֹר *the report about Tyre*; comp. also § 121, 5. Other applications of the genitive are, דֶּרֶךְ עֵץ *way to the tree* Gen. iii. 24, קִצְיָנִי סֹדֶם *judges like those in Sodom* Is. i. 10, זִבְחֵי אֱלֹהִים *sacrifices pleasing to God* Ps. li. 19, שְׁבַעַת יְהוָה *an oath sworn by Jehovah* 1 Ki. ii. 43.

3. Not unfrequently the genitive construction stands also in the place of apposition, as נָהָר פָּרַת *river of Euphrates*; see more in § 116, 5.

Rem. 1. Between the noun in the *constr. st.* and the following genitive is found, in some rare cases, a word intervening, as in Hos. xiv. 3; 2 Sam. i. 9; Job xxvii. 3 (in all these passages the word intervenes after בָּל, comp. also Is. xxxviii. 16).

2. *Proper names*, as being in general of themselves sufficiently definite, seldom take a genitive for further specification; yet this is the case with geographical names, אֲרַם בִּשְׂדֵימִים *Ur of the Chaldees* Gen. xi. 28, אֲרַם נְהָרִים *Aram of the two rivers* = *Mesopotamia*; so also יְהוָה צְבָאוֹת *Jehovah of hosts* for *Jehovah the Lord of hosts*.

\* It would be contrary to the Hebrew idiom to say בְּנֵי וּבָנוֹת דָּוִד *the sons and daughters of David*, but this must be expressed by בְּנֵי דָוִד וּבָנוֹתָיו *the sons of David and his daughters*. [See note on verse 12, p. 275.—Tr.]

† In Latin, the genitive is similarly used after *injuria* (Cæs. B. Gall. 1, 30), *metus* (like *metus hostium*, *metus Pompeii*), *spes*, and other words. Comp. Aul. Gell. 9, 12. In Greek compare *πίστις τοῦ Θεοῦ*, *λόγος τοῦ σταυροῦ*, 1 Cor. 1. 18.

## SECT. 115.

## EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the indication of the genitive relation by the *construct state* (see in § 89, and § 114), there are certain *periphrastic indications*, chiefly by means of the preposition לְ, denoting the relation of *belonging*, which is not unlike that of the genitive. Accordingly, we find—

1. לְ, used principally for the genitive of possession, as הַצֹּאֵן אֶשֶׁר לְאָבִיהָ Gen. xxix. 9, xlvii. 4, *the flock of her father* (prop. *the flock which to her father belonged*); and also where there would be several successive genitives (to avoid the repetition of the *constr. st.*, but see § 114, 1), as לְשֹׁאֵל אֶשֶׁר הָרָעִים אֶבִּיר הַרְעִים *the chief of the herdsmen of Saul* 1 Sam. xxi. 8, שִׁיר הַשִּׁירִים אֶשֶׁר לְשִׁלְמֹה *the song of songs of Solomon* Cant. i. 1; Gen. xl. 5; 2 Sam. ii. 8; 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive שֵׁל; in Syriac and Chaldee, the relative דִּ, also דְ alone is the usual sign of the genitive.)

2. לְ (without אֶשֶׁר), which also denotes the idea of *belonging*, and hence the genitive of *possession*,\* as הַצִּפִּים לְשֹׁאֵל *the watchmen of Saul*, 1 Sam. xiv. 16. This is used particularly, a) when the governing (or first) noun is expressly regarded as *indefinite*, e. g. בֶּן לֵהִישִׁי *a son of Jesse* 1 Sam. xvi. 18 (whereas בֶּן יִשָּׁי signifies as well *the son of Jesse*), לֵאֵל עֲלִיֹן *a priest of the most high God* Gen. xiv. 18, xli. 12, שְׁנֵי עֲבָדִים לְשִׁמְעִי *two servants of Shimei* 1 Kings ii. 39, אֶהָב לְדָוִד *a friend of David* (was Hiram) 1 Kings v. 15, לְדָוִד מִזְמוֹר also לְדָוִד מִזְמוֹר *a psalm of David* (i. e. belonging to him as the author), and elliptically לְדָוִד *of David* Ps. xi. 1, xiv. 1; b) when several genitives depend on one substantive, e. g. חֶלֶקֶת הַשָּׂדֶה לְבֹעַז *a portion of the field of Boaz* Ruth ii. 3, 2 Kings v. 9, רִאשֵׁי הָאַבְנֹת לְמִשְׁוֹת בְּנֵי דָבְדִּי הַיָּמִים לְמִלְכֵי יִשְׂרָאֵל *the chronicles of the kings of Israel* 1 Kings xv. 31, רִאשֵׁי הָאַבְנֹת לְמִשְׁוֹת בְּנֵי יִשְׂרָאֵל Josh. xix. 51, where the pairs of more closely-connected nouns which form one conception are joined by means of the *constr. state*, while there is between them the לְ indicating a looser connexion (yet comp. § 114, 1); c) after specifications of number, e. g. בַּשְּׁבַעִי וְעֶשְׂרִים יוֹם לְחֹדֶשׁ *on the seven and twentieth day of the month*, Gen. viii. 14.

## SECT. 116.

## FURTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves in general to put two nouns in close connexion, is, in the flow of speech, used not only for the genitive relation, but also—

1) Before prepositions, particularly in poetry, and mostly when the governing word is a participle, e. g. before בְּ, as שִׂמְחָה בְּקִצִּיר *the joy in the harvest*, Is. ix. 2.

\* Philologically considered, the Gascon says no less correctly *la fille à Mr. N.*, than the written language *la fille de* —; the former expresses the idea of *belonging*, the latter that of *descent*. The Arabians distinguish a twofold genitive; viz., one which has the force of לְ, and one which has that of בֶּן. We have the latter conception of this relation in the *de* of modern languages that are derived from the Latin (the Romance languages). In Greek, we may compare the so-called *σχήμα Κολοφώνιον*, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου (see Bernhardt's *Syntax*, p. 88).

v. 11; before לְ, as אֶהְיֶה לָנוּם Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before אֶל Is. xiv. 19; before מִן, as מִחֶלֶב גְּמוּלִי weaned from milk, Is. xxviii. 9; before עַל in Judges v. 10.\*

2) Before the relative pronoun, e. g. מְקוֹם אֲשֶׁר the place where —, Gen. xl. 3.

3) Before relative clauses without אֲשֶׁר, e. g. קִרְיַת חֲנָה דָּוִד the city where David dwelt Is. xxix. 1, מְקוֹם לֹא יָדַע אֵל the place of him who knows not God Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 123, 3, Rem. 1.

4) Rarely even before Vav copulative, as חֲכֻמַּת וְדַעַת Is. xxxiii. 6, xxxv. 2, li. 21.

5) In appositions (viz., where an actual genitive relation cannot be supposed, as in § 114, 3), e. g. 1 Sam. xxviii. 7, אִשָּׁת בַּעֲלַת אוֹב a woman, mistress of a sooth-saying spirit (comp. παιδοσκη ἔχουσα πνεῦμα πύθωνος, Acts xvi. 16), as also in בְּתוּלַת צִיּוֹן virgin daughter of Zion, Is. xxxvii. 22; Jer. xiv. 17.

6) Also in other cases where close connexion is to be expressed: thus, at times we have אֶחָד one for אֶחָד 2 Sam. xvii. 22, Zech. xi. 7, Is. xxvii. 12; and moreover Is. xxviii. 4, 16. Compare besides the constr. st. in the numerals as in thirteen, fourteen (§ 97, 2), and in the adverb (§ 100, 2, c).

Rem. While in the above cases the absolute st. could in general stand quite as well as the constr. st., there are yet also constructions where the constr. st. might be expected rather than the absolute. Thus, for example—

a) In geographical names like אָבֶל בֵּית מַעֲכָה Abel Beth-Maachah† (i. e. Abel of Beth-Maachah, to distinguish it from other places called Abel). Comp. on the contrary, § 114, Rem. 2.

b) In some other instances where the connexion is not close enough for the genitive relation, so that it must rather be considered as apposition, or the second noun as an adverbial accusative (§ 118). Here belongs Eze. xlvii. 4, מַיִם בְּרַפְּיָם not water of the knees, so much as water up to the knees; Is. xxx. 20, מַיִם לְחַיִּי water of affliction, or rather water in affliction.

c) In the expression אֱלֹהִים צָבָאוֹת אֱלֹהֵי צָבָאוֹת God hosts elliptical for אֱלֹהֵי צָבָאוֹת אֱלֹהֵי God (the God) of hosts.

## SECT. 117.

### INDICATION OF THE OTHER CASES.

1. As the Hebrew language has lost the living use of case-endings (§ 90), we must consider what substitutes it adopted for expressing the different relations of case. The nominative is always to be known only from the syntactical construction.

\* The constr. state appears also before אֵת, the sign of the accusative, in Jer. xxxiii. 22, מִיִּשְׁרָתִי אֵתִי.

† So in English, *York-street, Covent-garden*, for *near Covent-garden*. But in Latin the genitive is used in such cases, as *Augusta Viridelicorum*.

On the modes of expressing the *genitive*, see §§ 114–116. Other cases are periphrastically expressed by means of prepositions, the *dative* by **לְ**, the *ablative* by **מִן** (*from, out of*), and the *locative* and *instrumental* by **בְּ** (*in, at*); but the Shemite regards the nouns dependent on these prepositions as *genitives*, because these particles were themselves originally nouns. In Arabic they have also the genitive termination. Comp. § 101, 1.

On the use of the dative particle **לְ**, in so far as it serves to express also our genitive, see § 115, 1, 2.

2. The *accusative*, when expressing *direction* or *motion* to a place, has still frequently its ending **תָּ** (§ 90, 2). Else it is, like the nominative, to be known only from the structure of the sentence. Yet we may often know it by the preceding **אֶת** or **את** (before suffixes also **אֹת**), which, however, is not used before a noun except when that noun is made definite by the article, the construct state, a suffix, or otherwise (Gen. vi. 2; 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is the usage in prose, but not so much in poetry; e. g. Gen. i. 1, **אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ** (on the contrary, **וְהָאָרֶץ וְהַשָּׁמַיִם** Gen. ii. 4, vi. 10, Ex. i. 11).\*

The cases are rare in which **אֶת** stands before an indeterminate noun, but somewhat oftener in the loftier style, where the article also may be omitted before a noun that is definite according to the sense (§ 109), as Prov. xiii. 21, **אֶת-צַדִּיקִים**, Is. l. 4, Job xiii. 25, Eze. xliii. 10. Very seldom in prose, like 1 Sam. xxiv. 6, Ex. ii. 1 (where, however, the noun is made definite by the context). (See also Ex. xxi. 28, Num. xxi. 9).

## SECT. 118.

### USE OF THE ACCUSATIVE.

The accusative is employed, 1) to express the object of the transitive verbs (§ 138); but also, 2) in certain adverbial designations, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

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\* **אֹת**, which, in close connexion with a following word and without the tone, becomes **אֶת** and then again with the tone **אֹת**. is properly a substantive derived from a pronominal stem. It signifies *essence, substance* (comp. **אֹת** *a sign*), but in construction with a following noun or suffix it stands for the pronoun *ipse, αὐτός* (comp. a similar usage in § 124, Rem. 3). But in common use it has so little stress, that it only points out a definite object. Its force is here as feeble as that of the oblique cases *αὐτοῦ, αὐτῶ, αὐτόν*; *ipsi, ipsum*; Germ. *desselben, demselben, denselben*; and the Hebrew **הַשָּׁמַיִם אֶת** prop. *αὐτὸν τὸν οὐρανόν* (comp. *αὐτὴν Χρυσήδα* Il. i. 144) *it, the heaven*, is not stronger than *τὸν οὐρανόν*. That **אֶת** may denote also the nominative, is not of itself inconceivable, and appears to be actually the case in some instances, like Hag. ii. 17, 2 Kings xviii. 30 (yet it is wanting in the parallel passage Is. xxxvi. 15), perhaps also Jos. xxii. 17, Dan. ix. 13. Yet in other places, which some rather reckon with the foregoing (e. g. 2 Sam. xi. 25, Neh. ix. 32, and even 1 Sam. xvii. 34), it may be considered as a loosely-governed accusative, which it certainly designates when connected with the passive (see § 143, 1, α). In Eze. xlvii 17, 18, 19, **אֶת** stands for **וְאֵת**, and perhaps ought to be so emended in the text; comp. verse 20.

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 138, 1, Rem. 3). But we are not therefore authorised to reject altogether the adverbial use of the accusative.

Accordingly, the accusative is employed—

1. In designations of *place*; *a*) in answer to the question *whither?* after verbs of motion, as *נָצַא הַשָּׂדֶה* *let us go out into the field* 1 Sam. xx. 11, *לָלֶכֶת תַּרְשִׁישׁ* *to go to Tarshish* 2 Chron. xx. 36, Ps. cxxxiv. 2;\* *b*) in answer to the question *where?* after verbs of rest, as *בֵּית אָבִיךָ* *in the house of thy father* Gen. xxxviii. 11, *פֶּתַח הָאֹהֶל* *in the door of the tent* xviii. 1. It is then employed also with reference to *space* and *measure*, in answer to the question *how far?* Gen. vii. 20, *הַמַּיִם רוּסוּ עֶשְׂרֵים אַמּוֹת* *the water rose fifteen cubits*.

In both cases, of *a* and *b*, especially the first, the accusative-ending הַ is often appended, on which see § 90, 2. The first relation may also be expressed by אֶל (as it commonly is with reference to persons), and the second by בְּ; but we are by no means to suppose that, where these particles are omitted, the construction is incomplete.

2. In designations of *time*; *a*) in answer to the question *when?* as *הַיּוֹם* *the day*, i. e. *on the day, then, or on this day, to-day*; *עָרֶב* *at evening*, *הַלַּיְלָה* *by night*; *צַהֲרָיִם* *at noon* Ps. xci. 6; *שָׁלֹשׁ עֶשְׂרֵה שָׁנָה מָרְדּוּ* *the thirteenth year (in the 13th year) they revolted* Gen. xiv. 4; *תְּחִלַּת קִצִּיר שְׁעָרִים* *at the beginning of barley harvest* 2 Sam. xxi. 9 (*Kethibh*); *b*) in answer to the question *how long?* *שֵׁשֶׁת יָמִים* *six days (long)* Ex. xx. 9. [With *אַת* in Ex. xiii. 7; Deut. ix. 25.]

3. In other adverbial designations: Gen. xli. 40, *רַק הַכִּסֵּא אֲנִי עָלָיו* *only in respect to the throne will I be greater*; 2 Sam. xxi. 20, *אַרְבָּע וְעֶשְׂרִים מִסְפָּר* *in number* (comp. *τρῆς ἀριθμὸν* *three in number*); 1 Kings xxii. 13, *כָּה אֶחָד* *with one mouth* i. e. *with one voice*; Zeph. iii. 9, *שָׁרְבָם אֶחָד* *with one shoulder* i. e. *with one mind*. With a following genitive, *שָׁמַיר יִרְאַת שִׁמְרִי* *for fear of thorns*, Is. vii. 25; Job i. 5, *בְּכָל מִסְפָּר בָּרָא* *according to the number of them all*. Here belong also cases like *כֶּסֶף כִּפְּהָ* *the double in money* Gen. xliii. 15, *אֵיפָה שְׁעָרִים* *an ephah of barley* Ruth ii. 17, *שְׁנַתִּים יָמִים* *two years' time* Gen. xli. 1. Comp. also § 116, Rem. *b*.

Similar cases in connexion with verbs are explained, § 138 and § 139. By the same process, carried still farther, many substantives have come to be distinctly recognised as adverbs (§ 100, 2, *b*).

Rem. Similar reference to place, time, etc., may be denoted by a noun when it is connected with בְּ (as, *according to, after the manner of*), but in that case the prefix בְּ alone is in the accusative

\* So in the Greek, but only poetically, Il. i. 317, *κνίσσῃ δ' οὐρανὸν ἴκε*.

relation, while the noun is to be considered in the genitive. Thus, a) of *place*; פְּרָכָרִם as in *their pasture*, Is. v. 17, comp. xxviii. 21; בְּאֶבֶן after the manner of the stone i. e. as in *stone* (the water is collected when frozen) Job xxxviii. 30, xxx. 14; כְּמוֹ לְבוֹשׁ as in *gorgeous apparel*, Job xxxviii. 14; כְּחֵלֶם as in *a dream*, Is. xxix. 7, comp. xxiii. 15; b) of *time*, especially in the forms כִּיּוֹם as the day = as in *the day*, Is. ix. 3; Hos. ii. 5; כִּיּוֹמֵי as in *the days of* —, Hos. ii. 17; ix. 9; xii. 10; Amos ix. 11; Is. li. 9; c) with another reference, as in Is. i. 25, I will purge away thy dross כְּבָר as with *lye*; Job xxviii. 5, כְּמוֹ אֵשׁ after the manner of *fire* = as by *fire*.

Rarely another preposition is used after such a כִּי, e. g. כְּבָרְאֵשְׁנָה Is. i. 26, 1 Sam. xiv. 14.

It is, moreover, obvious that a substantive with כִּי may stand either for the accusative of the object or for the nominative relation.

## SECT. 119.

### MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.\*

1. When the *comparative* is to be expressed, the particle מֵן (מִי) is prefixed to the word with which comparison is made, e. g. 1 Sam. ix. 2, גְּבוּלָה מִכָּל־הָעָם taller than any of the people; Judges xiv. 18, מְתוֹק מִדְּבַשׁ sweeter than honey; so also after verbs, especially those denoting an attribute, as וַיִּגְבַּה מִכָּל־הָעָם and he was taller than any of the people, 1 Sam. x. 23; אָהַב אֶת־יוֹסֵף מִכָּל־בָּנָיו he loved Joseph more than all his (other) sons, Gen. xxxvii. 3.

In other cases also the particle מֵן is employed in expressing *pre-eminence* (e. g. יִתְרוֹן מֵן *pre-eminence over*, Eccles. ii. 13; comp. Deut. xiv. 2), which the Hebrew conceives as a taking from, marking out. Compare the Latin ablative with the comparative, also the etymology of the Latin words *eximius*, *egregius*, and in Homer ἐκ πάντων μάλιστα, Il. iv. 96, and merely ἐκ πασών, xviii. 431). Hence the signification *more than* connects itself with the fundamental signification *out from*. (Compare the use of עַל in comparisons, Job xxiii. 2; Ps. cxxxvii. 6.)

The predicate is sometimes wholly omitted, and must be supplied from the connexion, e. g. Is. x. 10, מִרְבִּיּוֹת פְּסִילֵיהֶם מִירוּשָׁלַם their idols are more numerous (mightier) than those in Jerusalem; Job xi. 17, מִצְהָרִים מְצַהֲרִים clearer than noon.

The correlative comparatives, such as *greater*, *less*, are expressed only by *great*, *little*, Gen. i. 16.

2. The several modes of expressing the *superlative* are in principle the same; thus, in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as pre-eminently the pos-

\* There exists in Arabic a strengthened form for the superlative and comparative, which would be like أَكْثَل. Perhaps of this origin are אֶבְיָר *cruel*, אֶבְיָר *deceptive* (of a drying brook), and its opposite אֵיתָן (contr. from *aitan*) *constant*, *perennial*, although these forms have lost their force and remain as solitary traces, in the same way as the Lat. comparative di-appears in the Italian, and still more in French, and its place supplied by circumlocution (with *più*, *plus*)

essor of the quality expressed (comp. *le plus grand*); e. g. 1 Sam. xvii. 14, *and David was דָּקָטָן the small (one)*, i. e. *the smallest, and the three great (ones)*, i. e. *greater*, etc., Gen. xlii. 13; Jon. iii. 5, *וְעַד קָטָנָם מִגְדֹּלָם from the greatest among them* (lit. *their great one*), *even unto the least among them* (lit. *their little one*); 2 Chron. xxi. 17, *קָטָן בְּנָיו the youngest of his sons*.

A kind of superlative in substantives of quality is made by the construction קְדִישִׁים קְדִישִׁים *the holiest of all*, prop. *the holy (holiest) of holy things*; נֶשֶׁר הַשִּׁיר *the choicest song*, Canticles.

## SECT. 120.

## SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 97, 1), are connected with substantives in three different ways. They stand either, *a*) in the *constr. st. before* the substantive (the object numbered being accordingly in the genitive), *שְׁלֹשֶׁת יָמִים three days*, prop. *triad of days*; or, *b*) in the *absol. st. before* it (the thing numbered being then considered as in the accusative or in apposition), *שְׁלֹשָׁה בָּנִים three sons*; or, *c*) in the *absol. st. after* it, as in apposition with the object numbered (a usage of the later books, where the adverbs also are so construed), *בָּנוֹת שְׁלוֹשׁ three daughters*, 1 Chron. xxv. 5.

In like manner, the constructions *שְׁנָה מֵאָה Gen. xvii. 17, and מֵאֶת שְׁנָה xxv. 7, 17, a hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings xxii. 1), with the plural. But the tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it in apposition, they take the plural. The first is the more frequent construction; e. g. Judges xi. 33, *עֶשְׂרִים עִיר twenty cities*; on the contrary, *אַמּוֹת עֶשְׂרִים twenty cubits*, 2 Chron. iii. 3, seq. The plural *may* be used in the first case (Ex. xxxvi. 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as *יום day, שָׁנָה year, אִישׁ man*, etc. (comp. our *four year old, a thousand man strong*); e. g. *יָוֵם עֶרְבָּה עֶשְׂרִי fourteen day*, Ex. xii. 6. With this exception, they are joined to the plural; and in the later books they then stand after the substantive (1 Chron. iv. 27; xxv. 5).

3. Numerals compounded of tens and units (like 21; 62) take the object numbered either after them in the singular (in the accusative), as *שְׁנָה וְשִׁשִּׁים שָׁנָה sixty-two years*, Gen. v. 20; or before them in the plural, as in the later books

(Dan. ix. 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as Gen. xii. 4, *שְׁנַיִם וְשִׁבְעִים שָׁנָה* *seventy-five years*; Gen. xxiii. 1, *מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים* *one hundred and twenty-seven years*.

4. Beyond 10, the *ordinals* have no peculiar forms, but are expressed by those of the cardinals, which then stand either before the object numbered, or after it, as *בְּשִׁבְעָה עָשָׂר יוֹם* *on the seventeenth day* Gen. vii. 11, *בְּשָׁנָה עֶשְׂרִים וְשִׁבְעָה* *in the year twenty-seven* 1 Kings xvi. 10. In the latter case, the word *שָׁנָה* is sometimes repeated, as in Gen. vii. 11; 2 Kings xiii. 10. In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10, e. g. *בְּשָׁנָה שְׁתַּיִם* *in the second year*, *בְּשָׁנָה שְׁלֹשָׁה* *in the third year*, 1 Kings xv. 25; 2 Kings xviii. 1, *בַּחֹדֶשׁ הַתְּשִׁיעִי לַחֹדֶשׁ* *on the ninth of the month*, *בַּיּוֹם הַרִאשׁוֹן* *on the first of the month*, Gen. viii. 13; Lev. xxiii. 32.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as *הַשְּׁנַיִם* *the two*, Eccles. iv. 9, 12. The case like *שִׁבְעַת הַיָּמִים* *the seven days*, Judges xiv. 17, is to be explained on the principle stated, § 111, 1.

2. Certain substantives employed in designations of *weight*, *measure*, or of *time*, are commonly omitted after numerals; e. g. Gen. xx. 16, *אַלְפֵי כֶסֶף* *a thousand (shekels) of silver*; so also before *זָהָב* *gold*, 1 Kings x. 16; Ruth iii. 15, *שֵׁשׁ שְׁעָרִים* *six (ephahs) of barley*; 1 Sam. xvii. 17, *עֶשְׂרֵה לֶחֶם* *ten (loaves) of bread*. Thus *יֹם* is omitted Gen. viii. 5, and *חֹדֶשׁ* viii. 13. The number of *cubits* is often stated thus, *מֵאָה קַאֲמָה* *a hundred cubits*, prop. *a hundred by the cubit*, Ex. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as *שְׁנַיִם* *two by two*, Gen. vii. 9, 15. *One time*, *once*, is expressed by *פַּעַם* (prop. *a tread*), *פַּעַמַּיִם* *two times*, *twice*, *שְׁלֹשׁ פַּעַמַּיִם* *thrice*. The same may be denoted also by the *fem.* forms of the cardinals, as *אַחַת* *once*, *שְׁתַּיִם* *twice*, *שְׁלֹשׁ* *thrice*; also *בְּאַחַת* *once*, Num. x. 4. The *ordinals* are employed in the same way, as *שְׁנִית* *a second time*, Gen. xxii. 15; Jer. xiii. 3; Eze. xxi. 19.

## CHAPTER II.

## SYNTAX OF THE PRONOUN.

## SECT. 121.

## USE OF THE PERSONAL PRONOUN.

1. WHEN a personal pronoun is the subject of a sentence, like a noun in the same position, it does not require for its union with the predicate a distinct word for the copula, when this consists simply in the verb *to be* (§ 144), e. g. **אֲנִי הָרֹאֶה** *I (am) the seer* 1 Sam. ix. 19, **בְּנִים אֲנַחְנוּ** *honest (are) we* Gen. xlii. 11, **תָּמִים אַתָּה** *upright (wast) thou* Eze. xxviii. 15, **כִּי עֵרְפִים הֵם** *that naked they (were)* Gen. iii. 7, **אֶחָד הוּא חֲלוֹם** *one dream it (is)* Gen. xli. 26.

2. The pronoun of the third person frequently serves to connect the subject and predicate, and is then a sort of substitute for the copula or the verb *to be*; e. g. Gen. xli. 26, **שִׁבְעַת שָׁנִים הֵנָּה** *seven years (are) they*; Eccles. v. 18, **זֶה מַתַּת אֱלֹהִים הִיא** *this is God's gift*. Sometimes such a pronoun in the third person refers to a subject that is of the first or second person, e. g. **אַתָּה הוּא** *thou art my king* Ps. xliv. 5, where **הוּא** at the same time points to the predicate and makes it prominent (prop. *thou (art) he, my king*); Is. xxxvii. 16; Neh. ix. 6, 7; Deut. xxxii. 39. (Comp. in Chaldee Ezra v. 11.)

3. To the general rule (§ 33, 1), that the separate pronouns are in the nominative and the suffixes in the oblique cases, there is but one exception, viz., when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (*me, me*; *thy, thy*), it is expressed the second time by the separate form, which is then in the same case with the preceding suffix, to which it stands in apposition; e. g. in the accusative, Gen. xxvii. 34, **בְּרַכְנִי גַם אֲנִי** *bless me, me also*, comp. Prov. xxii. 19; oftener in the genitive, with a nominal suffix **הַמָּד גַּם אַתָּה** 1 Kings xxi. 19, *thy blood, yea thine* (prop. *sanguis tui, utique tui*), Prov. xxiii. 15; Ps. ix. 7. So also in apposition under the influence of a preposition (i. e. in the genitive, according to § 101, 1, comp. § 154, 4), as Hag. i. 4, **אַתֶּם לָכֶם** *for you, you*; 1 Sam. xxv. 24, **בִּי אֲנִי** *in me, me*; 1 Sam. xix. 23, **גַּם הוּא** *also on him*; 2 Chron. xxxv. 21, **לֹא עָלֶיךָ אַתָּה** *not against thee*. On the same principle is to be explained Gen. iv. 26, **לְשֵׁת גַּם הוּא** *to Seth, even to him*; x. 21.

4. The *suffix to the verb* is properly always in the accusative (§ 33, 2, *a*, § 58), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used through an almost inaccurate brevity of expression for the dative, as Zech. vii. 5, *הֲצַמְתָּנִי* *did ye fast for me?* i. e. to my advantage, for *לִי הֲצַמְתָּם*; Job xxxi. 18, *נִרְלַנִי כָאֵב* *he (the fatherless) grew up to me as to a father*, Eze. xxix. 3 comp. verse 9.

Rem. The accusative of the pronoun *must* be expressed by *אֵת* (§ 117), the sign of the accusative, *a*) when the pronoun, for the sake of emphasis, precedes the verb, as *אֶתְּךָ הִרְגֵנִי* Num. xxii. 33; *b*) when the verb has two pronouns in the accusative, only one of which can be a suffix, as *אֶתְּךָ הִרְגֵנִי* 2 Sam. xv. 25. The use of this sign with the pronoun is found, however, in other cases; see Gen. iv. 14: xv. 13.

5. The *suffixes to nouns*, which are properly *genitives* (§ 33, 2, *b*), and supply the place of *possessive pronouns*,\* express, like nouns in the genitive (§ 114, 2), not only the subject but also the object; e. g. *הַכֶּסֶּף הַזֶּה* *the wrong done to me*, Jer. li. 35; *יִרְאָתוֹ* *the fear of him*, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 111, 1). This occurs most frequently in the case (mentioned, § 106, 1), where the second noun is used to express a quality of the first, and serves for an adjective to it; e. g. Ps. ii. 6, *הַר קֹדְשִׁי* *my holy mount*; *כֶּסֶּף אֱלֹהֵי* *his silver idols*, Is. ii. 20, xxxi. 7; *צַעְדֵי אֹנוֹ* *his strong steps*, Job xviii. 7.

We seldom have constructions like *וְזָכָה וְרָבָה* *thy lewd conduct*, Eze. xvi. 27; comp. xviii. 7. So also Lev. vi. 3; Ps. xxx. 8.

Rem. 1. Through a certain inaccuracy, which probably passed from the colloquial language to that of books, masculine pronouns are sometimes used in reference to feminine substantives (Gen. xli. 23; Ex. i. 21). The reverse also occurs, but more rarely, Deut. v. 24; 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often *omitted*, where it can be easily supplied from what has preceded, e. g. the accusative *it*, after verbs of saying, as *וַיֹּאמֶר* like *dixit*, *he said it*, Ex. xix. 25; *וַיֹּאמֶר* and *he told it*, Gen. ix. 22; but also after other verbs, e. g. Gen. xxxviii. 17, *till thou send (it)*; xxiv. 12, *let (it) meet me*.

3. There is, on the contrary, a redundancy of expression, when the noun, for which the pronoun stands, is itself employed in apposition after it, e. g. Ex. ii. 6, *she saw him, the child*; Prov. v. 22, Eze. x. 3, *כָּבֹא הָאִישׁ* *when he went in, the man*; 1 Sam. xxi. 14. So also Gen. ii. 19, *נֶפֶשׁ חַיָּה* . . . *לִי* *to it, the living creature*; and with repetition of the preposition Josh. i. 2.

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\* The possessive pronoun may be expressed by circumlocution, after the manner of the Aramaean; Ruth ii. 21, *הַנְּעָרִים אֲשֶׁר לִי* *the servants which (are) to me*, for *my servants*; especially after a substantive, which is followed by another in the genitive, as in 1 Sam. xvii. 40. (Comp. the analogous circumlocution for the genitive, § 115.)—In this case there is sometimes a pleonastic use of the suffix, as *נִיחֹתוֹ יְהוֹשָׁפָט* prop. *his litter of Solomon*, Cant. iii. 7; comp. i. 6.

4. In some instances the force of the nominal suffix or possessive pronoun has become so weak, that it has almost ceased to exist; e. g. אֲדֹנָי *my Lord* (prop. *my lords*, see § 108, 2, *b*), viz., in addressing God (Gen. xv. 2, xviii. 3; Ps. xxxv. 23), but then without regard to the pronominal suffix, *the Lord*, meaning God;\* וַחֲדָו (prop. *in his or its connexion* = *he, it together*), e. g. אֶנְחָנוּ וַחֲדָו Ex. xix. 8, then even after the first person, without regard to the suffix, as אֶנְחָנוּ 1 Kings iii. 18; comp. Is. xli. 1, after the second person in Is. xlv. 20. Similar is—*hear, ye nations* כָּלֵם Micah i. 2.

## SECT. 122.

## THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

1. The pronoun of the third person הוּא, *fem.* הִיא, *plur.* הֵמָּה, *fem.* הֵנָּה, *is*, *ea, id; ii, eæ, ea*) is also used as a *demonstrative* pronoun, and then it takes regularly (see exceptions in § 111, 2, *b*) the article, but almost everywhere in connection with a substantive equally definite; e. g. הָאִישׁ הַהוּא *is vir*, בְּיוֹם הַהוּא *eo die* [comp. in vulgar English, *in them days* for *in those days*].

When employed in this way, הוּא is to be distinguished from the demonstrative זֶה; for זֶה = οὗτος, *hic*, always points to an object present or near, but הוּא = αὐτός, *is*, indicates (like the article, § 109) an object already mentioned or known [the former answering to *this*, and the latter nearly to *that*]. The distinction is clearly seen in Judges vii. 4, *of whom I say to thee, "this (זֶה) shall go with thee," that one (הוּא) shall go with thee; and of whomsoever I say to thee, "this (זֶה) shall not go with thee," that one (הוּא) shall not go.* So also in Ps. xx. 8, אֵלֶּה οὗτοι, and הֵמָּה αὐτοι in verse 9. Hence הַיּוֹם הַזֶּה *this day*, means the day in which any one speaks or writes (Gen. xxvi. 33), but הַיּוֹם הַהוּא (that day) means the day or time, of which the historian has just made mention (Gen. xv. 18; xxvi. 32), or the prophet just predicted (Is. v. 30; vii. 18, 20), and goes on to relate or to predict.

2. The *demonstrative* זֶה (also זֹו, זִו) has also, especially in poetry, the force of the relative אֲשֶׁר, comp. in English *that* for *which*; e. g. Ps. civ. 8, *to the place אֲשֶׁר לָהֶם זֶה יִסְדַּתָּ לָהֶם which thou hast destined for them.* It is even employed (like אֲשֶׁר, § 123, 1) to give a relative sense to another word; e. g. Ps. lxxiv. 2, *Mount Zion זֶה שְׁכֵנֶתָּ בּוֹ on which thou dwellest.*

זֶה is used adverbially, *a*) for *there*, זֶה הִנֵּה *see there!* and then merely as an intensive particle, especially in questions, as זֶה לָמָּה *wherefore then?* (prop. *wherefore there?*); *b*) in reference to *time*, for *now*, as זֶה בְּעִמִּים *now (already) twice*, Gen. xxvii. 36.

3. The *interrogative* מִי can be used in reference to a plural, as מִי אֵלֶּה Gen. xxxiii. 5 (for which, however, מִי וְמִי is more accurately used, Ex. x. 8), also in reference to things, yet only when the idea of persons is implied, e. g. מִי שִׁכְּמָה *who are the Shechemites?* Judges ix. 28; comp. Gen. xxxiii. 8.—מִי may also stand in

\* See Gesenii *Thesaurus Linguae Hebraeae*, p. 329. Comp. the Phœnician names of idols, *Adonis* (אֲדֹנִי) and *Baal-tis* (בַּעַלְתִּי), also the French *Notre Dame*.

the genitive, as *כִּי בַת* *whose daughter?* Gen. xxiv. 23. It is also used indefinitely for *any one whoever*, and *כִּי* for *any thing whatever* (Job xiii. 13). For *כִּי* in this sense, we have also the specific term *כִּי וְכִי* (from *כִּי וְכִי* *quidquid*).

On the use of *כִּי* in the sense of negation, see § 155, 2, p. 239. Note \*

## SECT. 123.

### RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun *אֲשֶׁר* often serves merely as a *sign of relation*, i. e. to give a relative signification to adverbs or pronouns; e. g. *שָׁם* *there*, *אֲשֶׁר* — *אֲשֶׁר* *where*; *שָׁמָּה* *thither*, *אֲשֶׁר* — *אֲשֶׁר* *whither*; *מִשָּׁם* *thence*, *אֲשֶׁר* — *מִשָּׁם* *whence*. In the same manner, the Hebrew forms the *oblique cases* of the relative pronoun, *who*, *which*, viz.—

*Dative*, *לֹו* *to him*, *לָו* *to whom*; *לָהֶם*, *לָהֶן* *to them*, *אֲשֶׁר לָהֶם*, *אֲשֶׁר לָהֶן* *to whom*.

*Accusative*, *אֹתוֹ*, *אֹתָהּ* *him, her*; *אֲשֶׁר אֹתוֹ*, *אֲשֶׁר אֹתָהּ* *whom (quem, quam)*.

With *prepositions*, *בֵּי* *therein*, *בֵּי* *wherein*, *מִמֶּנּוּ* *therefrom*, *מִמֶּנּוּ* *wherefrom*.

*Genitive*, *לְשׁוֹנוֹ* *אֲשֶׁר* *whose language*, Deut. xxviii. 49.

The accusative *whom* may, however, be expressed by *אֲשֶׁר* alone, as in Gen. ii. 2

Rom. 1. The Hebrew is able in this way, to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in German (and English) the third must be used; e. g. Gen. xiv. 4, *אֲשֶׁר* *אֹתוֹ*; Num. xxii. 30, *אֲשֶׁר* *עָלָיו*; Is. xli. 8, *אֲשֶׁר* *אֲנִי* *אֲשֶׁר* *אֲנִי* *whom I have chosen*; Hos. xiv. 4. But in the nom. of the 1st and 2nd persons, this is admissible also in German, e. g. *du bist, der du, die wir*, where *der* stands for *welcher*, and serves (like the Heb. *אֲשֶׁר*) merely as a sign of relation.

2. The word *אֲשֶׁר* is commonly separated from the one which it thus affects by one or more words, as *אֲשֶׁר* *הָיָה* *where was*, Gen. xiv. 3. Only seldom are they written together, as in 2 Chron. vi. 11.

2. The relative pronoun *אֲשֶׁר* frequently includes the personal or demonstrative pronoun *he, she, that*, for which the Heb. has no appropriate word (see § 124, 2), as in Latin, *qui is* stands for *qui*; e. g. Num. xxii. 6, *אֲשֶׁר* *תִּמְאָר* *and (he) whom thou cursest*; Is. lii. 15, *אֲשֶׁר* *לֹא* *שָׁמְעוּ* *(that) which they have not heard*. The pronoun is almost always to be supplied where a preposition stands before *אֲשֶׁר*; the preposition is then construed with the supplied pronoun, and the relative takes the case which is required by its connexion with the following part of the sentence; e. g. *אֲשֶׁר* *לְ* *to him who*, and *אֲשֶׁר* *לָ* *to them who*; *מִ* *אֲשֶׁר* *מִ* *from him who*, *מִ* *אֲשֶׁר* *מִ* *from*

those who or which; **כַּאֲשֶׁר** prop. according to that which, hence, as; **אֲתֵּי אֲשֶׁר** him who, that which, or those who.\*

Sometimes the idea of place or time is also to be supplied; as **בְּאֵי** in (that place) where; **בְּאֵי** from (that time) when.

3. The pronoun **אֲשֶׁר** may be omitted in all the cases which have been specified: there is then no expression of the relative, as in the English construction *the friend I met; the book I told you of*; where the only indication of relation is, that the relative clause is added to a preceding word, in the way of apposition. This omission of **אֲשֶׁר** (most frequent in poetry) takes place—

- a) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. xv. 13, **בְּאֵרֶץ רָאָה לָהֶם** in a land (which belongs) not to them; Ps. vii. 16, **וַיִּפֹּל בְּשֶׁהָהָה וַיִּפֹּל** and he falls into the pit (which) he made; Gen. xxxix. 4, **כָּל יִשְׁרָאֵל** all (which) was, i. e. belonged, to him, comp. vs. 5, where **אֲשֶׁר** is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words **אֲשֶׁר** is employed).†
- b) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, **הַאֲשֶׁר לֹא יִחַשֵׁב יְהוָה לוֹ עֲוֹן** to whom Jehovah imputeth not sin; Job iii. 3; Ex. xviii. 20. Frequently in specifications of time, when it would have the signification *when*; Ps. iv. 8, **עַתָּה רַבִּים וְחִירֹשֶׁם רַבִּים** in the time (when) their corn and new wine are abundant; Jer. xxxvi. 2.
- c) When there is also an omission of the personal or demonstrative pronoun (No. 2); e. g. Is. xli. 24 **יִבְחַר בָּכֶם יְהוָה** an abomination he who chooses you; Job xxiv. 19, **שֶׁחַל הִקְשָׁה** (those who) sin; comp. vs. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chr. xv. 12, **אֲשֶׁר-רָכַנְתִּי לָהּ** to (the place which) I have prepared for it; comp. Ex. xxiii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the preceding noun takes the constr. *st.*; e. g. Ex. iv. 13, **בְּיַד הַיָּדָה** by the hand (of him whom) thou wilt send; Hos. i. 2, **הַיָּמִינִי הַבְּרִיחָה** the beginning (of that which) Jehovah spake; Ps. lxxx. 6, **לֹא יָדַעְתִּי** the speech (of one whom) I knew not; lxx. 5; Lam. i. 14; Jer. xlviii. 35. Comp. § 116, 3.

2. Relative clauses are joined on also by means of the copula **וְ**, e. g. Job xxix. 12, **וְהָיָה** the orphan, and that hath no helper.

\* Very rare are the examples in which the preposition before **אֲשֶׁר** refers, as with us, to the relative itself, viz. **עִם אֲשֶׁר** Gen. xxxi. 32, for **אֲשֶׁר עִם** with whom (xliv. 9, 10); perhaps **בְּאֵי** Is. xlvii. 12, for **אֲשֶׁר בְּאֵי** in which. Comp. also **אֲשֶׁר-יִקְרָא** Zech. xii. 10, for **אֲשֶׁר יִקְרָא**.

† The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose (see Jer. xxiii. 39; Ex. xiv. 13); though it is sometimes omitted, Ex. xviii. 20; 2 Sam. xvii. 14; especially in poetry, Ps. xviii. 3; xlv. 13, 21; Deut. xxxii. 17; Job iii. 3.

## SECT. 124.

## MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun in the oblique case, *myself, thyself, himself*, is expressed, *a*) by the conjugations *Niphal* and *Hithpael*, see § 51, 2, § 54, 3; *b*) by the pronominal suffix of the 3rd pers.,\* e. g. וַיַּעַשׂ לוֹ יְהוּדָה הֶרֶב and *Ehud made himself* (sibi) *a sword*; Gen. xxii. 3, *Abraham took two of his servants אִתּוֹ with him*, for *with himself*; viii. 9; 1 Sam. i. 24, *she carried him up עִמָּהּ with her*, for *with herself*; Jer. vii. 19; Eze. xxxiv. 2, 8, 10. In like manner is the pronoun *suus, sua, suum* expressed by the pronominal suffix of the 3rd pers. with the noun, since סוּסוֹ signifies as much *equus suus* (prop. *sui*, genit.) as *equus ejus*; *c*) by circumlocution with substantives, especially נַפְשִׁי, e. g. לֹא יָדַע נַפְשִׁי I know not myself, Job ix. 21; Jer. xxxvii. 9; בְּקִרְבָּהּ within herself (prop. *in her inner part*), Gen. xviii. 12. Comp. Rem. 3.

The Arabic, in a similar manner, expresses the idea *self* by *soul, spirit*, and so the Sanskrit (*âtman*); the Arabic also by *eye*; the Rabbinic by עֵצֶם, גֶּחַם, גִּיחַ, גִּיחַ body; the Amharic by ראשׁ head; the Egyptian by *mouth*.† Comp. in middle High German *mln lip, dln lip*.

2. The personal or demonstrative pronoun is generally omitted (comp. 123, 2) before אֵשֶׁר in all the cases, both singular and plural: very seldom it is expressed by the interrogative pronoun, as מַה־שֵּׁ that which, Eccles. i. 9; iii. 15.

Rem. 1. *Each, every one*, with reference to a person, is expressed by אִישׁ a man, sometimes repeated אִישׁ אִישׁ Ex. xxxvi. 4, אִישׁ וְאִישׁ Ps. lxxxvii. 5; with reference either to persons or things, by כָּל, commonly without the article (§ 111, 1); by repetition בְּבֹקֶר בְּבֹקֶר every morning; also by the plural לְבֹקֶרִים every morning, Ps. lxxiii. 14.

2. *Any one, some one*, is expressed by אִישׁ Ex. xvi. 29; Cant. viii. 7; and by אֶחָד Lev. i. 2; *anything, something* (especially in connexion with a negation), by דָּבָר, דְּבָר, כָּל־דְּבָר without the article. Comp. besides, § 122, 3.

3. *Self* is expressed, independent of No. 1. *c*, in reference to persons or things, by הוּא, הִיא, as הוּא הוּא the Lord he, i. e. the Lord himself. Is. vii. 14; הַיְהוּדִים הֵמָּה the Jews themselves, Est. ix. 1. The same is הוּא, הִיא with the article; e. g. הָאִישׁ הַהוּא Job i. 1, the same man, בְּעַת הַהִיא at the same time (but this signifies also *that man, at that time*, comp. § 122, 1). In reference to things, the noun עֵצֶם prop. *bone, body* (in this case fig. for *essence, substance*), is also employed as a periphrasis for the pronoun; e. g. הַיּוֹם הַזֶּה בְּעֵצֶם on the self-same day, Gen. vii. 13; comp. בְּעֵצֶם הָמוֹ in his very prosperity, i. e. in the midst of his prosperity, Job xxi. 23.

4. *The one—the other* (*alter—alter*) is expressed by יָהּ or אָהָר repeated, or by אִישׁ with אָהָר brother or רֵעַ friend; and where the feminine is required, by אִשָּׁה woman, with אָחוֹת sister or רֵעוֹת friend; both the *masc.* and *fem.* forms are used also with reference to inanimate objects of the same

\* So also in the German of Luther's time, as *er machte ihm einen Rock* (where *ihm* stands for *sich*), which may be literally rendered into old-fashioned English thus, *he made him* (i. e. for himself) *a coat*.—Tr.

† M. G. Schwartze, *Kopt. Gram.* Berlin, 1850, p. 346, 351.

gender. See the Lex. under these words. The same form is used to express *one another*, as Gen. xiii. 11, *and they separated*, אֶחָד מֵעַל אֶחָד *the one from the other*, i. e. *from one another*; Ex. xxvi. 3, *five curtains shall be joined* אֶל-אֶחָדָהּ אֶת-אֶחָדָהּ *to one another*. (But comp. Ex. xxxii. 27, for the usual sense of these words.)

5. *Some* is often expressed by the plural form alone, as יָמִים *some days* Dan. viii. 27, שָׁנִים *some years* Dan. xi. 6, 8; and sometimes by שֵׁן אֶתְּרָה *sunt qui* Neh. v. 2—4.

## CHAPTER III.

### SYNTAX OF THE VERB.

#### SECT. 125.

##### USE OF THE TENSES IN GENERAL.

FROM the poverty of the Hebrew language in the means of expressing the absolute and relative divisions of time (§§ 40 and 48), we might naturally expect some *variety* in the uses of the same tense.

We are not to infer from this, however, that there was scarcely any well-defined and regular use of the two existing tenses; on the contrary, each of them has its distinct sphere, as already intimated in the first Note in § 47. The *Preterite* serves to express what is finished and past, whether it actually belongs to the past, or properly lies in the present or even in the future, and is only represented as past, that it may thus appear as certain as if it had already happened, or that it may stand, as relatively earlier, in comparison with a subsequent event. The *Future* [called also *Imperfect* and *Tempus Infectum*], on the contrary, expresses what is unfinished, hence what is continued and in progress (even in the past), what is coming to pass and about to be. The Future is, besides, especially used in a modified form (§ 48) for expressing the relations of the Optative, the Jussive, and the Subjunctive. We must further add the peculiarity of the Hebrew diction already mentioned in § 49, viz., that of joining, by means of *Vav conversive*, Futures to a Preterite and Preterites to a Future. Fuller information on these points will be found in the following sections.

It is a false view, which regards the so-called Preterite and Future not as *tenses*, but as designed originally to express distinction of *mood*\* rather than relations of *time*.

\* Much nearer the mark would be the distinction of them into *Actio perfecta* and *Actio infecta*, according to the designation introduced into Latin grammar after Varro.

As examples of the Preterite and Future used expressly to denote opposite relations of time, we refer to Is. xlv. 4, אֲנִי עָשִׂיתִי וְאֲנִי אֶעֱשֶׂה *I have done it, and I will (still) bear (you)*; and vs. 11, דְּבַרְתִּי אֶפְעֶנָה וְאֶבְרִינָהּ יָצַרְתִּי אֶף אֲכַלְמָנָהּ *I have spoken it, and will bring it to pass; I have purposed, and will accomplish it*; Deut. xxxii. 21; Nah. i. 12; 1 Kings ii. 38.

## SECT. 126.

## THE USE OF THE PRETERITE.

The Preterite stands—

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, מִי הִגִּיד לָךְ *who has declared to thee?* vs. 13, *why hast thou done this?* Comp. verses 14, 17, 22. Hence it is used [for the historic tense] in the narration of past events, Gen. i. 1, *in the beginning God created* (Pret.) *the heaven and the earth* (comp. iv. 1; xxix. 17). Job i. 1, *there was* (Pret.) *a man in the land of Uz*; ii. 10.

For this latter purpose, the *Future* with *Vav conversive* is commonly used in continued narrative (see § 129, 1).

2. For the *Pluperfect*. Gen. ii. 2, מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה *his work which he had done*; vs. 5, *Jehovah had not yet caused it to rain*; vii. 9; xix. 27; xx. 18; xxvii. 30; xxxi. 20; Jonah i. 5.

3. For our *Present*, where this denotes, *a*) a condition or attribute already long continued and still existing, as יָדַעְתִּי [comp. *oïda*] *I know*, Job ix. 2, x. 13; לֹא יָדַעְתִּי *I know not*, Gen. iv. 9; שָׂנְאֵתִי *I hate*,\* Ps. xxxi. 7; יָדַרְתִּי *I am righteous*, Job xxxiv. 5; גְּדֹלָתְךָ *thou art great*, Ps. civ. 1; קְטַנּוּתִי *I am little*, Gen. xxxii. 11; or, *b*) a permanent or habitual action (often in statements of general experience), e. g. אֹמַרְתִּי *I say, I mean*, Ps. xxxi. 15, Job vii. 13.—Ps. i. 1, *happy the man who walks* (הֹלֵךְ) *not in the counsel of the ungodly, nor stands* (עֹמֵד) *in the way of sinners, nor sits* (יֹשֵׁב) *in the seat of scorers*; x. 3, cxix. 30, 40.

Here (in the expression of our present) the Preterite and the Future are used with equal propriety, according as the speaker views the action or state expressed by the verb as already existing before, but still continuing or perhaps just now ending, or as then first about coming to pass, in progress, or perhaps occurring at the instant (comp. § 127, 2). Accordingly, we find in nearly the same sense לֹא יָכַלְתִּי Ps. xl. 13, and לֹא אֹכֵל Gen. xix. 19, xxxi. 35. In such cases the two tenses are often employed interchangeably, e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

\* Similar in Latin are *novi, meminî, odi*.

4. Even for the *Future*, in *protestations* and *assurances*, in which the mind of the speaker views the action as already accomplished, being as good as done. In German [and English] the Present is sometimes used, in this case, for the Future. So in stipulations or promises in the way of a compact, Gen. xxiii. 11, *I give* (נָתַתִּי) *to thee the field*; vs. 13, *I give* (נָתַתִּי) *money for the field*; particularly in promises made by God, Gen. i. 29, xv. 18, xvii. 20. Also in confident discourse, especially when God is said to be about to do something, (perhaps, with reference to the divine counsel, where it is present as an accomplished fact,) e. g. פָּרִיתָהּ אֹתִי יְהוָה *thou deliverest me, O Jehovah*, Ps. xxxi. 6; hence frequently used in lively representations of the future, and in *prophecies*, e. g. Is. ix. 1, *the people who walk in darkness see* (רָאִי) *a great light*; v. 13, *therefore my people goes into captivity* (גָּלָה); verses 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. (In these cases also the Preterite may be interchanged with the Future, see, e. g., Is. v. 12; Prov. i. 22; Job iii. 17, 18.

In Arabic, the Preterite, made still stronger by the particle *كَلَّ*, is likewise employed in emphatic promises, etc. They say, *I have already given it to thee*, meaning, it is as good as done. A similar usage is that of the Lat. *perii*, Gr. ὅλωλα, διέφθορας. (Il. 15, 128).

5. For those *relative tenses*, in which the past is the principal idea, viz., *a*) for the *Imperfect Subjunctive* (which is, however, expressed by the Fut. also, § 127, 5); e. g. Is. i. 9, נִכְסֵם הָיִינוּ לְעֹמֶרָה דְּמִינוּ *we should have been [essemus] as Sodom, we should have resembled Gomorrha*; Job iii. 13; *b*) for the *Pluperfect Subjunctive*, Is. i. 9, לֹלֵי הוֹתִיר *if he had not left*; Num. xiv. 2, לוֹ מָתָנוּ *if we had but died!* (לוֹ with the Future would be, *if we might but die!* § 136, 2); Judges xiii. 23; Job x. 19, לֹא הָיִיתִי אֶהְיָה *I should be as if I had never been*; *c*) for the *Future Perfect* (*futurum exactum*), e. g. Is. iv. 4, אִם רָחַץ *when he shall have washed away, prop. he has washed away*; vi. 11.—Gen. xliii. 14, כִּי אֶפְתָּח אֶת פִּי וְאֶמַּר *if I am bereaved (for, if I shall be, ubi orbus fuero), then I am bereaved* (the language of desponding resignation).

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6. In all the foregoing cases, we have viewed the Preterite in its independent use, when not connected with preceding verbs. But its use is no less diversified, when it is joined to preceding verbs by the conjunction ו (Vav conversive of the

\* The assurance that something will happen, can also serve to express the wish that something may happen. So Gen. xl. 14, וְעָשִׂיתָ לִּי חֶסֶד וְחַנּוּן וְנִזְכַּרְתִּי וְנָא עֲפֹרֵי *and do thou a kindness I pray, to me* (prop. thou surely doest kindness to me, I hope), *and make mention of me to Pharaoh*. The addition of אָנֹכִי makes this sense of the Pret. here unquestionable. In Arabic, likewise, the Pret. is employed in wishes and obtestations. In Heb. further, Job xxi. 16, הֲרָחֵקָה מִנִּי *be far from me!* xxii. 18. Comp. the use of the Preterite when following the Imperative, in No. 6, c.

*Preterite*). It then takes the tense and mood of the verb going before, and it shifts the tone forward, as explained above in § 49, 3. Hence it stands—

a) Most frequently for the *Future*, when that tense goes before it, e. g. Gen. xxiv. 40, *Jehovah will send his angel וְהֵצִילִי וְרִבְכָּךְ and prosper thy way* (prop. and then he prospers). Judges vi. 16; 1 Sam. xvii. 32. Here the *Future*, in the progress of the discourse, passes over by means of the *Pret.* into easy description, and the sense of the *Pret.* follows the usage explained in No. 4 above; also—

b) For the *Present Subjunctive*, when the preceding *Future* form has this sense (according to § 127, 3); e. g. Gen. iii. 22, *lest he put forth his hand and take and eat* (prop. and so takes and eats); xxxii. 12; xix. 19; Num. xv. 40; Is. vi. 10.

c) For the *Imperative*, when a verb in that form goes before; e. g. Gen. vi. 21, *take for thyself and gather* (prop. and then thou gatherest); Gen. xxvii. 43, 44; 1 Ki. ii. 36. As in the case under letter *a*, the command here passes over into a description of that which is to be done. At times the *Pret.* in this sense is put separate from the *Var.* as in Ps. xxii. 22.

d) For the *past* or the *present* time, according as the preceding *Pret.* or *Fut.* may require.

Rem. 1. The *Pret.* with *Var conv.* relates to futurity, also when it is not preceded by a *Future* tense, but by some other indication of futurity. Exod. xvi. 6, 7, *at even, then ye shall know*; xvii. 4, *yet a little while and they will stone me*; 1 Sam. xx. 18; 1 Ki. ii. 42; Eze. xxxix. 27. After a participle which relates to futurity 1 Ki. ii. 2.

The *Pret.* with *Var conv.* may be thus employed in the sense of the *Fut.* (and *Imp.*), even when there is no indication of futurity, e. g. after antecedent clauses which imply, a) a cause, or, b) a condition. Comp. for letter *a*, Num. xiv. 24, *because another spirit is with him וְהִבִּיאֲתִי and (therefore) I will bring him*; and without the causal particle, Gen. xx. 11, *there is no fear of God in the place וְהָרַגְנִי and (therefore) they will kill me* (for because there is, etc.); xlv. 12, 13; Ex. vi. 6. Comp. Ps. xxv. 11, *for thy name's sake וְסָלַחְתָּ so forgive* (or thou wilt forgive). For letter *b*, Gen. xxxiii. 10, *if I have found favour וְקִבַּלְתָּ then take*; and without the conditional particle (§ 155, 4, a), Gen. xlv. 22, *should he leave his father וְנָתַת then he* (the father) *would die*; xxviii. 20; xlii. 38; Is. vi. 7, *lo, this touches thy lips וְכָר and so is taken away thy iniquity*.—Also to other very various specifications of the present we find appended by means of *!* with the *Pret.* those of the future (e. g. Judges xiii. 3, *thou art barren וְיִלְדִית but thou shalt conceive and bear*; 1 Sam. ix. 8, *here is the fourth part of a shekel וְנָתַתִּי that will I give*), or expressions of a wish (e. g. Ruth iii. 9, *I am Ruth וְפָרְשִׁת then spread*), or also of interrogation (e. g. Exod. v. 5, *the people are many in the land וְהִשְׁפַּתֶּם אֹתָם and will you let them rest?* Gen. xxix. 15; 1 Sam. xxv. 10, 11).

2. A very frequent formula in prophetic language (like וְהָיָה and it came to pass in the language of history) is וְהָיָה and it will come to pass. This is found both with a preceding *Future* and without it (see Rem. 1), especially when a particular time is named, as Is. vii. 18, וְהָיָה בַּיּוֹם הַהוּא וְיִשָּׁרַק.

## SECT. 127.

## USE OF THE FUTURE.

The significations of the Future are perhaps still more various than those of the Preterite. But the language has here a more definite expression for certain relations of mood, inasmuch as it has (according to § 48) a shortened and a lengthened form of the Future, the former in the jussive sense and the latter in the cohortative (see § 128). The *Vav conversive* also has a very extensive influence on the force of this tense (§ 129). Yet the shortening, as has been shown in treating of the verb, is not obvious in all the forms, and in other respects, also, there is some uncertainty, so that the common form occurs in almost all the relations, for which the shortened form is especially designed.

The Hebrew Future forms, in general, the exact contrary of the Preterite, and expresses, accordingly, what is unfinished, what is coming to pass and future, but also what is continued and in progress at any point of time, even of the past (see the first Note on § 47).

Hence the Future stands—

1. For strictly *future* time: Gen. ix. 11, **לֹא יִהְיֶה עוֹד מַבּוּל** *there shall not again be a flood*; also in narrative for the future with relation to some past point of time, as 2 Kings iii. 27, *the first-born who was to reign* (*regnaturus erat*).

2. For *present* time; 1 Kings iii. 7, **לֹא יָדָע** *I know not*; Is. i. 13, **לֹא אוּכַל** *I cannot bear*. Gen. xxxvii. 15. It is employed especially in the expression of permanent states, which exist now and always will exist, hence also in the expression of general truths (where the Pret. also is used, but less frequently, § 126, 3, a, b), e. g. Gen. xliii. 32, *the Egyptians may not eat with the Hebrews*; Job iv. 17, *is man more just than God?* ii. 4; Prov. xv. 20, **בֶּן חָכָם יִשְׂמְחָה אָב** *a wise son gladdens a father*; and very often so in Job and Proverbs.

In the same formula is used sometimes the Preterite, and sometimes the Future, but not necessarily without difference of meaning, e. g. Job i. 7, **מֵאַיִן תָּבֹא** *whence comest thou?* Gen. xvi. 8, **אַיִן תִּבְּרָה בָּאָת** *whence didst thou come?*

3. For a series of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive. In this way is expressed what is future or what is expected to occur, according to a subjective view or according to some other condition. It stands—

- a) For the Subjunctive after particles signifying *that, that not (ut, ne)*, as *אֲשֶׁר*, *כִּי*, *לִמְעַן אֲשֶׁר*, and *לִמְעַן* (without *אֲשֶׁר*), also *יֵעַן אֲשֶׁר* *that, in order that*;<sup>\*</sup> e. g. Gen. xi. 7, *אֲשֶׁר לֹא יִשְׁמְעוּ* *that they may not understand*; Num. xvii. 5, *לִמְעַן תִּהְיוּ לֹא יִקְרַב* *that there come not near*; Deut. iv. 1, *לִמְעַן תִּהְיוּ לֹא יִרְאֶה* *that ye may live*; Eze. xii. 12, *יֵעַן אֲשֶׁר לֹא יִרְאֶה* *that he see not*; and after *כִּן* *that not, lest*, e. g. *יִשְׁלַח יְדוֹ* Gen. iii. 22.
- b) For the Optative; Job iii. 3; *יָאבֵד יוֹם* *perest dies*; vs. 5, 6, 8; vi. 9. In this sense the lengthened or shortened form is properly used (§ 128, 1, 2), followed often by the particle *נָא*;<sup>†</sup> e. g. *יִמְרֶנָּה*, Ps. vii. 10, *O that might cease*—! *יִדְבָּרֶנָּה עַבְדְּךָ* Gen. xlv. 18, *might thy servant speak*, for *let thy servant speak*; ver. 33, *יֵשְׁבֶנָּה* *may he now abide*. Yet, at times, the full form is employed even where the shortened one clearly exists, e. g. *תֵּרָאֵה* *let appear*, Gen. i. 9; comp. xli. 34; *יִרְאֶה* *אל* Job iii. 9.
- c) For the Imperative, the place of which it always supplies in *negative* commands (prohibitions). When it expresses prohibition, it is preceded by *לֹא*, as *לֹא תִגְנוֹב* *thou shalt not steal* Exod. xx. 15; when dehortatory, by *אַל*, as *אַל תִּירָא* *fear not* Gen. xlvi. 3; Job iii. 4, 6, 7 (and in this connexion with *אַל* the jussive or shortened form is proper to be used, § 128, 2). It is also used for the Imperative when the third person is required, and for the Imperatives of the passive voice, so far as the forms of these are not in use (see § 46); e. g. *יְהִי אֹר* *let light be*, Gen. i. 3; *יָוִם* *let him be put to death*, Ex. xxxv. 2, 1 Ki. ii. 24. Comp. § 128, 2.
- d) For the so-called Potential, where we use *may, can, might, could, ought, etc.*; e. g. Gen. ii. 16, *אָכַל תֹּאכַל* *thou mayest eat*; Prov. xx. 9, *מִי יֹאמֵר* *who can say*? Gen. xliii. 7, *הֵיכָדָע נָדַע* *could we know*? Gen. xx. 9, *אֲשֶׁר לֹא יַעֲשֶׂוּ* *(deeds) that ought not to be done*.
4. Even for time *past*. It is thus used chiefly in these cases:
- a) After the particles *אָז* *then*,<sup>‡</sup> *טָרָם* *not yet*, *בְּטָרָם* *(when not yet) before*; e. g. Jos. x. 12, *אָז יִדְבָּר יְהוֹשֻׁעַ* *then spake Joshua*; Gen. ii. 5, *טָרָם יִהְיֶה* *there was not yet*; Gen. xxxvii. 18; *בְּטָרָם תֵּצֵא* *before thou comest forth, (priusquam*

\* When these particles have a different signification, the Future is not used; e. g. *יֵעַן* *because*, with the *Pret.* Judges ii. 20, *אֲשֶׁר* *because*, Gen. xxxiv. 27.

† The particle *נָא* (§ 105) gives to the verb the force of a request and of a wish. On its use with the first person, see § 128, 1.

‡ When *אָז* signifies *then* in respect to future time, this form of the verb has a future sense (Ex. xii. 48).

*exires*), Jer. i. 5. (Compare the use of the Pret. and Fut. in the same sentence, 1 Sam. iii. 7.)

- b) Often also of customary or continued action, and in extended representation, like the Imperfect of the Latin and French languages. Repeated or customary action, as it involves the conception of something unfinished and yet to be, is properly expressed by the Future. Job i. 5, *thus did* (יַעֲשֶׂה) *Job continually*; xxii. 6, 7, 8; xxix. 12, 13; Judges xiv. 10; 1 Sam. i. 7; 1 Kings iii. 4 (*a thousand burnt-offerings he offered*, יַעֲלֶה) Is. x. 6; Ps. xxxii. 4; xlii. 5. Yet also—

- c) Of single acts that are done and past, where the Preterite might be expected. Such is the case, at least, in poetry, on the same principle as we employ the Present tense in lively representations of the past. Job iii. 3, *perish the day*, אֲנֹלֵךְ בוֹ *in which I was born*; vs. 11, לָמָּה לֹא מָרַחֵם אֲמוֹת, *why died I not from the womb?* iv. 12, 15, 16; x. 10, 11; very notable also is Judges ii. 2.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, גַּם כִּי-אֵלֶךְ . . . . אִירָא *even if I should go . . . . I should not fear*; Job v. 8, *I would apply unto God* (were I in thy place); ix. 21, *I should not know myself* (if I spoke otherwise); x. 18, *I had died, and no eye had seen me*; iii. 16; vi. 14. In this case. also, the shortened form is properly used (§ 128, 2, c).

#### SECT. 128.

##### USE OF THE LENGTHENED AND SHORTENED FUTURE (COHORTATIVE AND JUSSIVE).

1. The Future as lengthened by the ending ה־ (the *Cohortative*) is used almost exclusively in the first person; and is expressive of *purpose* or *endeavour* (see § 48, 3). Hence this form is employed, a) to express excitement of one's self, or a determination, spoken with some degree of emphasis. Ps. xxxi. 8, אֲנִי־לֵה וְאֶשְׂמְחָה *let me be glad and rejoice!* ii. 3; בְּנִתְקָה וְנִתְקָה *come! let us break asunder*. Also, with less emphasis, in soliloquy; Ex. iii. 3, אֶסְבֶּה-נָּא וְאֶרְאֶה *I will turn aside now and see*; Gen. xxxii. 21. b) To express a wish, a request (for leave to do something); Deut. ii. 27, אֶעֱבֹרָה *let me pass through*; Num. xx. 17, נַעֲבֹרָה-נָּא *let us pass through, I pray thee*. c) When a purpose is expressed, and the verb is commonly joined by וְ to a preceding Imperative; Gen. xxvii. 4, *bring it hither*, וְאֵכְלָה *and I will eat* = that I may eat; xxix. 21; xlii. 34; Job x. 20. Less frequently, d) it stands in conditional sentences with *if, though*, expressed or implied, Job

xvi. 6; xi. 17; Ps. cxxxix. 8. Moreover, it stands, *e*) frequently after *Vav conversive* (§ 49, 2).

In Jeremiah this form is used to give force and emphasis of almost every kind; iii. 25; iv. 19, 21; vi. 10.

2. The shortened Future (the *Jussive*) is used principally, *a*) in the expression of command or wish, as תִּזְעַץ *proferat* Gen. i. 24, תִּזְעַץ *proferet* Is. lxi. 11, קָם *sistat* Jer. xxviii. 6, לֹא יִהְיֶה *utinam sit* Gen. xxx. 34, also joined to a preceding Imper. by י (comp. No. 1, *c*), Ex. viii. 4, *intreat Jehovah* וְיָבֵר *and may he take away* = that he may take away; x. 17; Judges vi. 30; 1 Kings xxi. 10; Esther vii. 2 (וְתִעָשׂ). *b*) In dissuasion, or negative entreaty, as לֹא תָשֻׁב *bring not again* Gen. xxiv. 8; 1 Ki. ii. 6; אַל-תִּשְׁחָת *destroy not* Deut. ix. 26, in the tone of entreaty אַל-תִּשָּׁב אֶת-פָּנַי *turn me not away*, 1 Kings ii. 20, of warning אַל יִאֱמָן *ne confidat* Job xv. 31, xx. 17.\* *c*) Frequently in conditional sentences (like the Arabic usage) both in the protasis and apodosis. Thus, Ps. xlv. 12 (וְתָאֵץ); civ. 20 (תִּשָּׁת) and (וְיִהְיֶה); Hos. vi. 1 (וְיָד); Is. l. 2 (תִּמָּת); Gen. iv. 12 (תִּכָּן); Lev. xv. 24 (אִם . . . תִּהְיֶה); Job x. 16, xiii. 5, xvii. 2, xxii. 28; 1 Sam. vii. 3 (וְיִצֵּל). *d*) After *Vav conversive* (§ 49, 2).

As the jussive form of the Future is far from being always orthographically distinguished from the usual form (§ 48, 4, and § 127, 3, *b*, *c*), its force may occasionally be doubtful, especially as the poets now and then employ the shortened form where the usual one might stand without materially altering the sense, e. g. Ps. xxv. 9. The jussive form, in that case, expresses rather a subjective judgment, such as we indicate by *it may be, it might, could, should, must be*, according as the sense and context of each passage may require.

## SECT. 129.

### USE OF THE FUTURE WITH VAV CONVERSIVE.

1. The Future with *Vav conversive* (וְיָקַטַל *and he killed*, § 49, 2), stands only in connexion with something preceding. Most commonly a narrative begins with a *Preterite*, and then proceeds in the *Future* with *Vav conversive*; which is the most usual way of relating past events;† e. g. Gen. iv. 1, *and Adam knew* (וַיִּדַע) *Eve his wife, and she conceived and bare* (וַתַּהַר וַתֵּלֶד) *Cain*; vi. 9, 10, etc.; x. 9, 10, 15, 19; xi. 12—15, 27, 28; xiv. 5, etc.; xv. 1, 2; xvi. 1, 2; xxi. 1, etc.; xxiv. 1, 2; xxv. 19, 20, etc.; xxxvi. 2—4; xxxvii. 2.‡

\* On the cases under *a* and *b*, see above in § 127, 3, *b* and *c*.

† This construction may perhaps be accounted for by supposing, that what was thus put in the Future was conceived of as *relatively future*, i. e. as later than and subsequent to what had been expressed by the preceding *Preterite*. This conjecture will obviously hold good in the first example given above. Compare Rödiger's own view of the *Preterite* in § 125.—Tr.

‡ The preceding *Pret.* is, at times, only implied in the sense, e. g. Gen. xi. 10, *Shem (was) 100 years old* וַיִּזְרַח

2. If there be, however, any connexion with an earlier event, the *Fut.* with *Vav conv.* may even begin a narrative or a section of one. In this case we find a very frequent use of וַיְהִי (καὶ ἐγένετο) and *it happened* Gen. xi. 1, xiv. 1, xvii. 1, xxii. 1, xxvi. 1, xxvii. 1;\* וַיֹּאמֶר יְהוָה and *Jehovah said* xii. 1.

This use of the Future is found also, especially, a) after an antecedent clause, e. g. after *because*, as in 1 Sam. xv. 23, *because thou hast rejected Jehovah's word* וַתִּשְׁמָד יְהוָה לְדָוִד *therefore he rejects thee*, Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5; b) after an absolute noun, e. g. 1 Kings xii. 17, *as to the children of Israel*, כִּי יִשְׂרָאֵל וְיִזְרְעֵל *so Rehoboam reigned over them*; ix. 21; Dan. viii. 22.†

The *Vav conv.* (י) may be rendered *that* in sentences like the following: Ps. cxliv. 3. *what is man* וְיִשְׁכַּח עַמּוּךָ *that thou takest knowledge of him!* (comp. Ps. viii. 5. where י is used); Is. li. 12. *who art thou* וְאַתָּה *that thou shouldst be afraid!* But the idea in the former passage (Ps. cxliv. 3) is this, how insignificant is man! and yet thou dost notice him.

3. As to the relations of time indicated by this *Future of consecution* (see Note \*, p. 83), we may remark that, in accordance always with the preceding tense, it may refer—

a) To the present time, viz., in continued descriptions of it, when preceded by a *Preterite* (in the sense of a *Present*), Gen. xxxii. 6; Is. ii. 7, 8; Job vii. 9; xiv. 2; or a *Future* (as a *Present*), Job xiv. 10; 1 Sam. ii. 29; or a *Participle*, Nah. i. 4; 2 Sam. xix. 2; Amos ix. 6.

b) Less frequently to futurity, when preceded by a *Preterite* (as a *Future*), Is. v. 15, 16, xxii. 7, 8; Joel ii. 23; Micah ii. 13; Ps. cxx. 1; or by a *Jussive*, Joel ii. 18, 19; or by an *Imperative*, Ps. l. 6 (also when joined to a clause without a verb, e. g. Gen. xlix. 15, or to an absolute noun, e. g. Is. ix. 11. or when it turns to the future, e. g. Is. ii. 9, ix. 13).

The form וְיָהִי stands for *then had been* in dependent clauses after וְכִי, e. g. Is. xlviii. 13, 19: and וְיֵשֶׁנָּה in a conditional clause, e. g. Ps. cxxxix. 11 and (if) *I should say* (comp. the common Future, § 127. 5).

## SECT. 130.

### THE IMPERATIVE.

1. The Imperative expresses not only command in the strict sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 23, sometimes with וְיָהִי, verse 22:

and he begat, x. 1. So also in this sentence, on the third day וַיִּשְׂעֵם שֹׁמֵר וַיִּשְׂעֵם וַיִּשְׂעֵם *and he lifted up his eyes*; in full it would be, *it happened on the third day that—*, Gen. xxii. 4; Is. xxxvii. 19; vi. 1.

\* This connexion is customary when a specification of time is to be made, e. g. Gen. xxii. 1, וַיִּשְׂעֵם שֹׁמֵר וַיִּשְׂעֵם וַיִּשְׂעֵם *and it happened after these things, that God tried*; xxvi. 8, וַיִּשְׂעֵם שֹׁמֵר וַיִּשְׂעֵם וַיִּשְׂעֵם *and it happened after these things, that God tried*; xxxix. 13, 15, 18, 19; Judges xvi. 16, 25. See the numerous passages in Gesenius's *Theas. Ling. Hebr.* p. 372. In a similar way, we found וְיָהִי used of the Future in § 126. Rem. 2.

† On the sentences which begin with the *Infinitive* or *Participle*, and then proceed with this *Future of consecution*, see § 132. Rem. 2, and § 134. Rem. 2.

Is. v. 3), wish (Ps. viii. 2, and with לִי, Gen. xxiii. 13), permission (2 Sam. xviii. 23; Is. xlv. 11). It is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise); and hence, in prophetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard, for thou wilt make*. These may be either, a) *promises*, Ps. cxxviii. 5, *thou shalt see* (רָאִה) *the prosperity of Jerusalem*; Is. xxxvii. 30; lxxv. 18; Ps. xxii. 24; Gen. xx. 7; or, b) *threatenings*\* Is. xxiii. 1, *howl, ye ships of Tarshish, for ye shall (will) howl*; vs. 2, 4, x. 30, xiii. 6. In all these cases the use of the Imp. approximates much to that of the Fut., which may therefore precede (Gen. xx. 7; xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

In nearly all its significations, the Imperative is enlivened or strengthened by the addition of the particle אַּגֵּז *age!* (§ 105), thus, in the sense of *command*, both the milder (*do now this or that*), e. g. Gen. xxiv. 2, and the sterner or menacing, e. g. Num. xvi. 26; xx. 10; and in the sense of *entreaty*, e. g. אֶמְרֵי נָא Gen. xii. 13. In the sense of ironical permission we have אֶמְרֵי נָא *only persist!* Is. xlvii. 12.

2. We may, from the above, explain the peculiar use of two Imperatives joined by *and*; a) where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition implied in the first (like *divide et impera*), e. g. Gen. xlii. 18, וְאַתָּה עֲשֵׂה וְחִי *this do, and (ye shall) live*; Prov. xx. 13, *keep thine eyes open (be wakeful, active), and thou shalt have plenty of bread*; Ps. xxxvii. 27 (comp. vs. 3); Prov. vii. 2; ix. 6; Job xxii. 21; Is. xxxvi. 16; xlv. 22; Hos. x. 12; Amos v. 4, 6; b) where a threat is expressed, and the first Imp. tauntingly permits an act, while the second denounces the consequences; Is. viii. 9, רָעִי עַמִּים וְחַתּוּ *rage on, ye people, and ye shall surely be dismayed*; Is. xxix. 9. Instead of the second Imp. the Fut. also may be used; Is. vi. 9; viii. 10; 1 Sam. xvii. 44.

Rem. 1. How far the Pret. and Fut. may be employed to express command has been shown in § 126, 6, c, § 127, 3, c, and § 128, 2.

2. It is incorrect to suppose that the form of the Imp. is used, as some grammarians maintain, for the *third* person (*let him kill*). Among the examples adduced of this usage is Gen. xvii. 10, כָּל־זָכָר לְבָרֶה הַפּוֹל *every male among you shall be circumcised*. (In verse 12, יִפּוֹל is used. But הַפּוֹל is the Infinitive which gives the same sense, § 131, 4, b.) Equally mistaken are the other examples, viz., Ps. xxii. 9 (גַּל Inf.); Gen. xxxi. 50; Judges ix. 28; Is. xlv. 21 (in the last three passages we have actual Imperatives of the 2nd person).

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\* Analogous is the form of menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *vapulare te jubea* Plant. Curculio, IV. 4, 12.

## SECT. 131.

## USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45, 1, when there is occasion to express the action of the verb by itself, neither connected with something following nor dependent on a preceding noun or particle.\* The most important cases of its use are—

1. When it is governed by a *transitive verb*, and consequently stands as an accusative. Is. xlii. 24, **לֹא אָבוּ הַלֹּךְ** *they would not go*; vii. 15, **לְדַעְתִּי מָאוֹס בָּרַע וּבָחוּר** *until he learn to refuse the evil, and choose the good*; Jer. ix. 4. Here, however, the *Inf. constr.* is oftener used, with or without a preposition, always according to the construction of the preceding verb, § 142, 1, 2.

In the same construction is Is. xxii. 13, **הִרְגוּ הָרֹג וְשָׂחֹט צֹאן וְגִי** *the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine* (where the Infinitives are mere accusatives governed by *behold!*) Is. v. 5, **אֶמְצָא וְאֶגְדֹּר וְאֶבְנוֹתַי אֶקַּח** *I will tell you what I will do to my vineyard the taking away (to take away) its hedge and the tearing down its wall*,—q. d. that will I do.

2. When it is in the accusative and used *adverbially*† (in Latin as *gerund* in *do*); e. g. **בְּיָדָא בְּנֵי מַלְאָכָא** *bene faciendo* for *bene*, **רַבְּרַב** *multum faciendo* for *multum*. Hence—

3. When it is used for emphasis in connexion with a *finite verb*:

a) It then stands most commonly *before* the finite verb, to which it gives, in general, *strength* or *intensity*. 1 Sam. xx. 6, **נִשְׁאָל נִשְׁאָל מִמֶּנִּי** *he urgently besought of me*; Gen. xliii. 3, **הָעֵיר הָעֵיר** *he strictly charged us*. A very clear example is in Amos ix. 8, **אֶמְצָא וְאֶגְדֹּר וְאֶבְנוֹתַי אֶקַּח** *I will destroy it from the face of the earth, except that I will not utterly destroy* (לֹא הִשְׁמִיד אֶשְׁמִיד) *the house of Jacob*. Judges i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the tone of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), and contrasts; Gen. xliii. 7, **הֲיָדָעָנוּ** *could we (then) know?* xxxvii. 8, **הֲיָדָעָנוּ** *wilt thou (indeed)*

\* Here the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first; and the second, before which it is to be supplied by the mind, stands in the absolute form, as **לֶאֱכֹל וְלִשְׁתּוֹ** *to eat and (to) drink*, Ex. xxxii. 6; comp. 1 Sam. xxii. 13; xxv. 26; Jer. vii. 18; xlv. 17. This case is analogous with that explained in § 121, 3. Comp. also No. 4, a, of this section.

† On the accusative as a *casus adverbialis*, see § 118. In Arabic it takes, in this case, the sign of the accusative, In general, the *Inf. absol.* answers in most cases (see Nos. 1, 2, 3, of this section) to the accusative of the Infinitive. to which No. 4 also is to be referred.

rule over us? xxxi. 30, *hadst thou even gone\** (הָלֹךְ הָלַכְתָּ), *since thou didst so earnestly long* (נִכְסְתָה נִכְסַּכְתָּ); Judges xv. 13, *we will bind thee, but we will not kill thee*; 1 Sam. ix. 6; 2 Sam. xxiv. 24; Hab. ii. 3.

- b) When the Inf. stands *after* the finite verb, this connexion generally indicates *continued* or *lasting* action. Is. vi. 9, שָׁמְעוּ שָׁמְעוּ *hear on continually*; Jer. xxiii. 17; Gen. xix. 9, וַיִּשְׁבֹּט וַיִּשְׁבֹּט *and he will always be playing the judge!* Two Infinitives absolute may be thus used; 1 Sam. vi. 12, הָלְכוּ הָלֹךְ וְנָעוּ *they went going on and lowing, for they steadily went on lowing*; 1 Kings xx. 37. Instead of the second Inf., a finite verb is sometimes used (Josh. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the Inf. is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb which it strengthens, when the idea of *repetition* or *continuance* is excluded by the connexion. Is. xxii. 17; Jer. xxii. 10; Gen. xxxi. 15: xlv. 4; Dan. x. 11, 13. In Syriac, the Inf. when it expresses intensity stands always *before*, and in Arab. always *after*, the finite verb.—When a negative is used it is commonly placed between the two (Ex. v. 23), seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the derived conjugations may be connected not only the *Inf. absol.* of the same conjugation (Gen. xvii. 13; xl. 15), but also that of Kal (e. g. טָרַף טָרַף Gen. xxxvii. 33; Job vi. 2), or of another of the same signification (Lev. xix. 20; 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter b), the verb הָלַךְ is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*; e. g. Gen. xxvi. 13, וַיֵּלֶךְ הָלֹךְ וַיֵּלֶךְ *he became continually greater and greater*. 2 Sam. v. 10; Gen. viii. 3, וַיִּשְׁבּוּ הַמַּיִם . . . הָלֹךְ *and the waters flowed off continually*. (The participial construction is also frequent here; e. g. 1 Sam. ii. 26, וַיִּגְדַּל וַיִּטֹּב הַנֶּעֱרָר *the child Samuel went on increasing in stature and in goodness*; 2 Sam. iii. 1.) A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, grows worse continually*.

4. When it stands in place of the *finite verb*. We must here distinguish the two following cases, viz.—

- a) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being simply put in the Infinitive with the same tense and person implied. (Comp. § 121, 3.) So with the *Pret.* Dan. ix. 5, מָרְדְּנוּ וְסוּר *we have rebelled and (we have) turned away*; Gen. xli. 43, *he caused him to ride in the second chariot, and נתון אתו and placed him*; 1 Sam. ii. 28; Jer. xiv. 5. With the *Fut.*, Jer. xxxii. 44, *they will buy fields for money (Fut.), and write and seal bills of sale, and take witnesses* (three Infinitives), Num. xv. 35.

\* As much as to say, I understand well wherefore thou art *gone*, viz., from earnest longing. The Vulgate renders it, *esto, ad tuos ire cupiebas*.

b) It may stand at the beginning of the sentence, without a preceding finite verb. The Infinitive (being the pure abstract idea of the verb) may serve as a short and emphatic expression for any tense and person, which the connexion requires; e. g. it stands *a*) for the *Pret.* in lively narration and description, like the Latin *Infinitivus historicus*. Is. xxi. 5, עָרוּךְ הַשֻּׁלְחָן צָפָה הַצִּפִּית אָכֹל שָׁתָה to *prepare the table, to set the watch, to eat, to drink* (sc. this they do), for *they prepare*, etc.; lix. 4; Hos. iv. 2; Eze. i. 14; Job xv. 35. Also, *β*) for the *Fut.* in its proper sense. 2 Kings iv. 43, אָכֹל וְהוֹתֵר to *eat and to leave thereof* (sc. ye shall do); *γ*) most frequently for the emphatic *Imp.*, as Deut. v. 12. שָׁמֹר to *observe* (sc. thou art to, ye are to); so Ex. xx. 8, זָכוֹר to *remember* (oughtest thou); hence, with the full form, שָׁמֹר תִּשְׁמְרוּן, Deut. vi. 17; זָכַר תִּזְכֹּר, vii. 18. For the *Cohortative* Is. xxii. 13, אָכֹל וְשָׁתָה to *eat and to drink!* (sc. let us eat and drink); 1 Kings xxii. 30 to *disguise myself and go* (will I do).

Rem. 1. The *Inf.* for the *finite verb* is seldom found in connexion with the subject, as in Job xl. 2; Eze. i. 14.

2. The examples are also few of the *Inf. constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund* in *do*; it is connected with a finite verb in Neh. i. 7 (תָּבֵל), Ps. l. 21 (תִּיָּצֵת), Ruth ii. 16 (שָׁל), Num. xxiii. 25 (קָב).

## SECT. 132.

### INFINITIVE CONSTRUCT.

1. The *Inf. constr.* as a verbal substantive is subject to the same relations of case with the noun, and the modes of indicating them (§ 117) are also the same. Thus, it is found, *a*) in the nominative as the subject of the sentence, Gen. ii. 18, לֹא טוֹב הֵיזֶה הָאָדָם לְבַדּוֹ *not good* (lit. *the being of man in his separation*) *that man should be alone*; *b*) in the genitive, Gen. xxix. 7, עֵת הָאֶסֶף *tempus colligendi*, here is to be referred the case where the *Infinitive* is dependent on a preposition (as being originally a noun), see No. 2; *c*) in the accusative, 1 Kings iii. 7, לֹא יָדַע וְבוֹא יָצֵאת *I know not* (how) *to go out and to come in*, prop. *I know not the going out and coming in*. (In this case the *Inf. absol.* may also be used, § 131, 1.)

2. For the construction of the *Inf.* with prepositions, as in the Greek ἐν τῷ εἶναι, the German [and English] languages generally employ a finite verb with a conjunction which expresses the import of the preposition; e. g. Num. xxxv. 19, כַּפְגְּעוֹ-בּוֹ *when he meets him*, prop. *in his meeting with him*. Jer. ii. 35, עַל אִמְרֶךָ *because thou sayest*, prop. *on account of thy saying*. Gen. xxvii. 1, מֵרְאוּתָהּ *so that he could not see* (comp. the use of מִן before a noun to express *distance*

from, and the *absence* or *want* of a thing). The lexicon must be consulted for particular information on the use of the different prepositions.

3. With respect to relations of time, the Infinitive refers also to the past (comp. on the Participle, § 134, 2), e. g. Gen. ii. 4, בְּהִבְרָאם when they were created (prop. in their being created).

Rem. 1. הָיָה לַעֲשׂוֹת (or הָיָה לַעֲשׂוֹת with the omission of הָיָה) signifies, 1) *he is about to do, intends or purposes to do, and he is intent upon, is eager to do* (comp. *I am to play*), as Gen. xv. 12, וַיְהִי הַשָּׁמַשׁ לָבוֹא and the sun was about to go down. Hence, it serves for a periphrasis of the *Fut.*, 2 Chr. xxvi. 5, וַיְהִי לִדְרֹשׁ אֱלֹהִים and he served God; without הָיָה in Is. xxxviii. 20, הוֹשִׁיעֵנִי יְהוָה Jehovah saveth me; xxi. 1, Eccles. iii. 15, Prov. xix. 8, comp. xvi. 20. 2) *It is to do for it must be done* (comp. *I am to give*). Jos. ii. 5, וַיְהִי הַשַּׁעַר לִסְגֹּר and the gate was to shut for was to be shut. More commonly without הָיָה; 2 Kings iv. 13, כִּיהָ לַעֲשׂוֹת what (is) to be done; 2 Chr. xix. 2. Also, 3) *He was able to do* (comp. the Latin *non est solvendo*). Judges i. 19, לֹא לְהוֹרִישׁ he could not drive out.\*

2. The Hebrew writers frequently pass from the Infinitive construction (described in No. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus, a Pret. follows, in Amos i. 11, וַיִּשְׁתַּח כְּחִמּוֹ—עַל רָדְפוֹ because he pursued—and stilled his compassion; Gen. xxvii. 45; a Fut. with *Vav conv.* in Gen. xxxix. 18, וַיִּקְרָא בְּהַרְמוֹי קוֹלִי when I raised my voice and cried. Is. xxx. 12, xxxviii. 9; most commonly a Fut. with only י prefixed, as in Is. v. 24, x. 2, xiii. 9, xiv. 25, xxx. 26. (Comp. the participial construction, § 134, Rem. 2.)

## SECT. 133.

### CONNEXION OF THE INF. CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed with the case of its verb, and hence, in transitive verbs, it takes the accusative of the object; e. g. Num. ix. 15, הָקִים אֹתוֹ to set up the Tabernacle; 1 Sam. xix. 1, לְהַמִּית אֶת־דָּוִד to kill David; Gen. xviii. 25, לְהַמִּית צַדִּיק to kill the righteous; 1 Kings xii. 15; xv. 4; 2 Kings xxi. 8; Eze. xliv. 30; Lev. xxvi. 15, עֲשׂוֹת אֶת־כָּל־מִצְוֹתֵי to do all my commands; Gen. xix. 29, בְּהִפְךָ־אֶת־הָעָרִים when he overthrew the cities; Prov. xxi. 15, עֲשׂוֹת מִשְׁפָּט to do judgment.† In like manner it takes the accusative of the pronouns, e. g. אֶתְךָ לְמַעַן הָקִים in order to establish thee, Deut. xxix. 12; הַשִּׁיבֵנִי to bring me back, Jer. xxxviii. 26; לְהַרְגֵנִי to slay me, Ex. ii. 14; לְבַקֶּשְׁנִי to seek me, 1 Sam. xxvii. 1;

\* This sense is necessary from the context, and in the parallel passage Jos. xvii. 12 it is expressed by לֹא יָקָלִי לְהוֹרִישׁ. Comp. also the Hebrew לֹא יֵאֵן non licet mihi, and the Syr. לֹא יִת non possum (Agrell. Suppl. Synt. Syr. pp. 9, 10).

† In cases like the last, מִשְׁפָּט might be easily regarded as genitive of the object (§ 114, 2), which construction is common in Arabic; but since in other instances אֶת is used, and since a form like הָקִים never occurs in such connexion, which form would decidedly mark the *constr. state* and also the genitive relation, we must suppose that the Hebrews considered, at least as a general rule, the object of the Inf. to be in the accusative. Compare Nos. 2. and 3

v. 10; xxviii. 9; 1 Chron. xii. 17; Gen. xxv. 26, בָּלָדָת אֲתָם *quum (mater) eos pareret*. If the finite verb governs two accusatives, then they will be employed also with the Infinitive, as אֶתְּכָל-זֶאת אֱלֹהִים אִתְּךָ *since God has shown thee all this* Gen. xli. 39.

The same construction takes place with a *verbal noun* analogous to the Infinitive, as אֶתְיָהוּהָ יָדָעָה *knowledge of Jehovah* (prop. *the knowing Jehovah*), Is. xi. 9, לִירָאָה לִי *to fear me* Deut. v. 26, Is. xxx. 28, lvi. 6.\*

2. The subject of the action is commonly put immediately after the Infinitive, sometimes (where the Inf. is regarded rather as a substantive) in the genitive, but generally in the nominative; e. g. 2 Chron. vii. 3, יָרַד הָאֵשׁ *the descending of the fire*; Ps. cxxxiii. 1, שָׁבַת אֲחִים גַּם יַחַד *that brethren dwell together*; Ex. xvii. 1, *there was no water* לְשִׁתּוֹת הָעָם *for the people to drink* (prop. *for the drinking of the people*). The genitive relation of the subject is quite plain after Infinitives of feminine-ending, as in Is. xlvi. 9, בְּעֶצְמַת חֲבֵרֶיךָ מְאֹד *although thy enchantments are very numerous*; Gen. xix. 16, בְּחַמְלַת יְהוָה עָלָיו *by Jehovah's pity on him*; and also when it is expressed by a suffix, like בִּקְרָאִי *when I call*, Ps. iv. 2, 4 (yet also incorrectly בְּשׁוּבִנִי *when I return*, Eze. xlvii. 7, for בְּשׁוּבִי). On the contrary, the genitive is excluded, and the subject to be considered rather in the nominative in such cases as these: Ps. xlvi. 3, בְּהִמְיֹר אֶרֶץ *(not בְּהִמְיֹר) when the earth moves*; Deut. xxv. 19, בְּהִנֵּיתִי יְהוָה לְךָ *when Jehovah gives to thee rest*; 2 Sam. xix. 20, לְשׁוֹם הַמֶּלֶךְ אֶל-לִבּוֹ *that the king should lay it to heart*; also when the Inf. and the subject are separated, as in Judges ix. 2, הַמְּשִׁל בָּכֶם שִׁבְעִים אִישׁ אִם מֶשֶׁל בָּכֶם אִישׁ *whether seventy men rule over you, or one man rules over you?* Job xxxiv. 22, אֶהְיֶה לְהַסְתֵּר שָׁם פְּעָלִי אֲנִי *that the evil-doers hide themselves there*; Ps. lxxvi. 10. See further in No. 3.

3. When both subject and object are connected with the Infinitive, the rule is, that the subject should come immediately after the Inf., and then the object. When the latter is plainly in the accusative, the subject is then put, as in No. 2, sometimes in the genitive, but chiefly in the nominative. The genitive (which prevails in Arabic) appears, e. g. in Deut. i. 27, בְּשִׂנְאָת יְהוָה אֲתָנוּ *because Jehovah hates us*; Is. xiii. 19, כִּמְהִפֶּכֶת אֱלֹהִים אֶת-סֹדֶם *as God overthrew Sodom*; Is. xxix. 13, יִרְאָתָם אֹתִי *their fearing me*; Gen. xxxix. 18, בִּהְרִימִי קוֹלִי *as I lifted up my voice*: but the nominative is found, e. g. in Is. x. 15, כִּהְנִיף אֶת-מְרִמּוֹ *as if the rod could shake them that lift it up* (where we should have had כִּהְנִיף, if שִׁבְטִי were in the

\* Examples of an accusative of the object with the Inf. passive, see § 143, 1, a.

genitive). Accordingly the subject is usually to be considered in the nominative, as 1 Kings xiii. 4, *בְּשָׁמַע הַמֶּלֶךְ אֶת־דְּבַר אִישׁ הָאֱלֹהִים* *as the king heard the word of the man of God*. Gen. xiii. 10, Jos. xiv. 17, 2 Sam. iii. 11, Jer. xxi. 1, Eze. xxxvii. 13.

Now and then the order of the words is different, the object being put immediately after the Inf., and the nominative of the subject coming next (as a supplement) e. g. Is. xx. 1, *בְּשָׁלַח אֹתוֹ סַרְגֹּן* *when Sargon sent him*; Ezra ix. 8, *לְהַאִיר עֵינֵינוּ אֱלֹהֵינוּ* *that our God enlighten our eyes*; 2 Chron. xii. 1, *כִּהְיוֹן מַלְכוּת דָּחָבָעם* *when Rehoboam had established the kingdom*. Jos. xiv. 11. Is. v. 24, xxix. 23, Ps. lvi. 1.

## SECT. 134.

### USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the tenses, as *מָת* *dying* (Zech. xi. 9); *he who has died, dead* (very frequently so); *he who is to die* (Gen. xx. 3); *נָפַל* *he who falls, has fallen, will fall*; *עָשָׂה* *facturus* (Gen. xli. 25; Is. v. 5); though it most frequently has the signification of the Present. The passive Participles, therefore, stand also for the Latin Participle in *-ndus*, e. g. *נֹרָא* *metuendus, terrible*, Ps. lxxvi. 8; *מְהֻלָּל* *laudandus, worthy to be praised*, Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes—

a) Most frequently the *Present*.\* Eccles. i. 4, *דֹּר הַלֵּךְ וְדֹר בָּא* *one generation goes, another comes*; vs. 7, *כָּל־הַנְּחָלִים הַלֵּכִים* *all the rivers flow*; Gen. iv. 10. If the subject is a *personal pronoun*, it is either written, in its separate form, in immediate connexion with the Participle, as *אֲנִכִּי* *I fear* Gen. xxxii. 12, *אֲנַחְנוּ יִרְאִים* *we are afraid* 1 Sam. xxiii. 3; or it is appended as a suffix to the word *יִשׁ* (*is*), as Judges vi. 36, *אִם יִשָּׁךְ מִתְּשִׁיעַ* *if thou savest*. In the same manner it is appended, in negative sentences, to *אִין*; e. g. *אִם אֵינְךָ מִשְׁלַח* *if thou send not away*, Gen. xliii. 5.

Hence, b) the *Future* (conceived of as present, comp. § 126, 4). Is. v. 5, *אֵת אֲשֶׁר אֶעֱשֶׂה* *what I do, for what I will do*. Gen. xix. 13; xli. 25.

Also, c) the *Past*, especially when it stands connected with the statement of other past contemporaneous circumstances. Job i. 16, *כָּא עוֹד הָיָה כִּי־בָרַךְ וְנָהָה* *the one (was) still speaking, and another came*; vs. 17. Gen. xlii. 35; Ex. ii. 6; Judges xiii. 9; 1 Sam. xvii. 23; 1 Ki. i. 5, 22. But it is also used with reference to past time, and even for the *perfect Preterite*, without any such connexion; e. g. Deut. iv. 3, *עֵינֵיכֶם הִרְאֹת* *your eyes which have seen*.†

With the verb *הָיָה* it serves to express the Imperfect.‡ Job i. 14, *הַבָּקָר הָיוּ הֹרְטוֹת* *the oxen were ploughing*, Gen. xv. 17; Judges i. 7; xvi. 21.

Rem. 1. In all the three cases alluded to above, a, b, c, *הִנֵּה* is employed before the Participle for awakening special attention; e. g. (a) For the *Present*, *הִנֵּךְ הִנֵּךְ* *behold! thou (art) with child*,

\* In Syriac and Chaldee, it is more frequently used for the *Present* than in its proper signification as a Participle.

† For the use of the article here before the predicate, see § 110, 3, Rem.

‡ In Syriac, the *Present* is expressed by *interficiens ego* (comp. letter a), and the Imperfect by *interficiens fui* = *interficiebam*.

Gen. xvi. 11; xxvii. 42; Ex. xxxiv. 11. (b) For the *Future*, Gen. vi. 17; Is. iii. 1; vii. 14; xvii. 1. (c) For the *Past*, Gen. xxxvii. 7; xli. 17.

2. By a change of construction, the Participle is often immediately followed by a finite verb; the pronouns *that*, *who*, etc. (אֲשֶׁר) implied in the Participle, must then be mentally supplied before the verb. So *Part.* and *Pret.* in Is. xiv. 17, *that made* (שָׂם) *the world as a wilderness, and* (who) *destroyed* (הָרַס) *the cities thereof.* Also *Part.* and *Fut. (Present)*, so that the second clause begins with *!* or without it, e. g. Is. v. 8, הוֹי כְּנִיעֵי בַּיִת בְּבֵית שָׂדֶה בְּשָׂדֶה יִתְּרִיבִי *woe to those who connect house with house, and* (who) *join field to field*; vs. 11, 23; xxxi. 1; 1 Sam. ii. 8; Prov. xix. 26; also with *Vav conversive*, e. g. Gen. xxvii. 33, וַיִּבְרָא הַצֶּדֶר הַצֶּדֶר *that hath hunted game and brought it*; xxxv. 3; Ps. xviii. 33. (Compare the strictly analogous deviation from the Infinitive-construction, § 132, Rem. 2.)

## SECT. 135.

## CONSTRUCTION OF THE PARTICIPLE.

When Participles are followed by the object of the action which they express they are construed in two ways; 1) as verbal-adjectives having the same government as the verbs to which they belong; e. g. 1 Sam. xviii. 29, אֹיֵב אֶת־דָּוִד *David's enemy* (prop. *one hating David*); 1 Ki. ix. 23, הָרָרִים בָּעָם *they who rule the people*; Ps. xxxiv. 13, הַהֹפֵן הַיֵּים *he who desires life*; Eze. ix. 2, לְבוּשׁ בָּדִים *clothed with linen garments*; 2) as nouns followed by a genitive (§ 112, 2); e. g. Gen. xxii. 12, יִרָא אֱלֹהִים *one that fears (a fearer of) God*; Ps. lxxxiv. 5, יֹשְׁבֵי בֵיתְךָ *inmates of thy house*; Eze. ix. 11, לְבוּשׁ הַבָּדִים *the one clothed with linen garments*; 2 Sam. xiii. 31, קָרָעִי בְּגָדֵיהֶם *having (their) clothes rent*; Ps. xxxii. 1, נְשִׁי-פֶשַׁע *whose transgression is forgiven.*

This latter construction with the genitive is properly confined to active verbs (§ 138). The Participle of the verb בּוֹא *to enter in*, is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*); e. g. Gen. xxiii. 10, בָּאֵי שָׁעַר *those who enter in at the gate.* But there are also examples of the Participle, regarded as a noun, being followed by a genitive in cases where the verb to which it belongs is construed only with a preposition; e. g. קָמִי קָמִי *those who rise up against me,—against him*, for עָלַי עָלֵי, קָמִים קָמִי, Ps. xviii. 40, 49; Deut. xxxiii. 11; Is. lix. 20, שׁוּבֵי פָנָע *those who turn from evil.*

2. The difference explained in No. 1, holds also in regard to the *suffixes*. After the first method, we have עֲשֵׂנִי *he who made me*, after the second עָשָׂי *my maker.*

## SECT. 136.

## EXPRESSION OF THE OPTATIVE.

We have already seen (§ 127, 3, b) that the *Future*, especially as cohortative with the ending הָ— and with the particle נָא, is employed to express the Optative. Here must be added two other forms of circumlocution by which it is expressed, viz.—

1. By questions expressive of desire, e. g. 2 Sam. xv. 4, **מִי יִשְׁמְנֵי שֹׁמֶט** *who will make me judge?* i. e. *would that I were made judge!* Judges ix. 29, **מִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי** *would that this people were placed in my hand!* Ps. lv. 7; Job xxix. 2. In the phrase **מִי יִתֵּן** the proper force of the verb (*to give*) is often excluded, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed, a) by an accusative, as Dent. xxviii. 67, **מִי־יִתֵּן עָרֶב** *would it were evening!* prop. *who will give evening?* b) by an Infinitive, as Ex. xvi. 3, **מִי־יִתֵּן מוֹתֵנוּ** *O that we had died!* c) by a finite verb (with or without **וְ**), Deut. v. 26, **מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָּהֶם** *O that they had this heart!* Job xxiii. 3.

2. By the particles **אִם** *si*, *O si!* **לוֹ** *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Fut.*, Gen. xvii. 18, by the *Part.*, Ps. lxxxi. 14, seldom by the *Imp.*, Gen. xxiii. 13. When it is followed by the *Pret.*, the desire expressed has reference to past time; as Num. xx. 3, **לוֹ גָּעַנּוּ** *would we had died!*

### SECT. 137.

#### PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect in respect to the distinctions of gender: especially are the masculine forms (as being the most readily occurring) employed with reference to objects which are feminine; e. g. **יָדַעְתָּם** Eze. xxiii. 49, **עָשִׂיתָם** Ruth i. 8, **וַתַּכְרֵת** *thou (fem.) hast made a league* Is. lvii. 8; Joel ii. 22; Am. iv. 1; Cant. ii. 7. (Compare the analogous use of the pronoun, § 121, Rem. 1.)

2. The third person (most commonly in the *masc.*) is very often employed impersonally, e. g. **וַיְהִי** *and it happened*; **צָר לוֹ** and **וַיִּצַּר לוֹ** (lit. *it was strait to him*) *he was in trouble*; **חָם לוֹ** and **וַיִּחַם לוֹ** *he became warm*. It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, **וַתִּצַּר לְדָוִד** *and David was in trouble*; Ps. l. 3; Jer. x. 7.

The Arabic and Æthiopic commonly employ here the *masc.* and the Syriac the *fem.* form.

3. The indeterminate third person (where the Germans use *man*, the French *on*, and we *they, one*,) is expressed, a) by the 3rd pers. singular, e. g. **קָרָא** *they (prop. he) called* Gen. xi. 9; xvi. 14; 1 Sam. xix. 22; xxiv. 11; b) by the 3rd pers. plural, as Gen. xli. 14, **וַיָּבִיאוּהוּ** *and they brought him in haste*, for *he was brought*; c) by the 2nd person singular, e. g. Is. vii. 25, **לֹא־תָבוֹא שָׁמָּה** *there shall*

*no one go thither*; so in the common phrase *בֹּאֵךְ עַד בֹּאֵךְ* or *בֹּאֵךְ* *until one comes*; *d*) by the passive voice, as Gen. iv. 26, *אָז הוֹחֵל לִקְרָא* *then they began to call upon* —.\*

Rem. 1. In the first case (letter *a*), the force of *אֵינִשׁ* (impersonal, as we use *one, men, they*) is implied: the full construction occurs in one instance, 1 Sam. ix. 9, *לְפָנִים בְּיִשְׂרָאֵל כֹּה אָמַר הָאִישׁ* *formerly they said thus in Israel*. Sometimes another construction is employed, viz., the repetition of the verb in the form of the Participle as a nominative; e. g. Is. xvi. 10, *לֹא יִדְרֹךְ הַדֶּרֶךְ* *the treader shall not tread, for they shall not tread = there shall be no treading*; xxviii. 4; Jer. ix. 23; Eze. xxxiii. 4. The last not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately *before* the corresponding verbal form; e. g. *אָתָּה נָתַתָּ* *thou hast given*, Judges xv. 18; 1 Kings xxi. 7; Ps. ii. 6; cxxxix. 2; also *after* the verbal form, Judges xv. 12, and this occurs in the later writers without any special emphasis, as *אֲנִי דִבַּרְתִּי* Eccles. i. 16, beginning; ii. 11, 12, 13, 15, 20; viii. 15.

3. In the poets and prophets, especially, there is often, in the same construction, a *sudden transition from one person to another*. Is. i. 29, *אֲשֶׁר חֲמַדְתֶּם* *for they shall be ashamed of the groves in which ye delight*, where both the third and second persons are employed with reference to the same subject. Isā. lxi. 7; Deut. xxxii. 15, 17; Mic. ii. 3.—In Job xiii. 28, the *third* person is probably employed *δεικτικῶς* for the first, compare also vi. 21 (according to the reading *לו*).

## SECT. 138.

### VERBS WITH THE ACCUSATIVE.

All *transitive* verbs govern in general the accusative (§ 118). On this rule we remark—

1. There are many verbs which are construed both *without* an object (absolutely), and *with* one (in this latter case the verb in German and English often takes the prefix *be*); e. g. *בָּכָה* *to weep*, and *to be-weep*; *יָשַׁב* *to dwell*, and *to dwell in, inhabit*; *יָצָא* *to go forth*, and also like *egredi* in the form *egredi urbem* (Gen. xliv. 4).

Here notice further:

Rem. 1. Several verbs of this kind take after them their own substantive, i. e. one from the same root and with a corresponding signification, as *פָּתַח פֶּתֶח* Ps. xiv. 5, *יָעִין יָעִין* 1 Kings i. 12, like *βουλεύειν βουλὰς* Il. x. 147; most frequently as a specification, or as a limitation of the general idea of the verb (as also in Greek); e. g. Gen. xxvii. 34, *וַיִּצְעַק צָעָקָה וַיִּלֶּה וַיִּבְרַח* *he cried a loud and bitter cry*; vs. 33; 2 Kings xiii. 14; Zech. i. 14; 1 Chr. xxix. 9. Comp. *νοσεῖν νόσον κακήν*, etc.

2. Verbs which signify *to flow, to stream*, take in the poets an accusative of that which is represented as *poured forth in a stream*. Lam. iii. 48, *עֵינִי פִלְגֵי-מַיִם תִּהְרֶה* *my eye flows down streams of water*. Joel iv. 18, *הַהִלִּים יִשְׁלָחוּ חֵמֶל* *the hills flow milk*. So *נָזַל* *to run, to flow*, Jer. ix. 17, *נָזַף* *to distil*, Joel iv. 18, and *שָׁטַף* *to gush forth, to flow abundantly* (hence, *to bear along, as does a torrent*), Is. x. 22: similar,

\* Sometimes, on the contrary, the impersonal *dicunt* must be understood as strictly the passive *dicitur*, Job vii. 3, *nights of pain have they appointed me*, for *are appointed me* (sc. by God); iv. 19; xvii. 12; xxxii. 15; xxxiv. 20. So in Chaldee very frequently (Dan. ii. 30; iii. 4; v. 3), and in Syriac.

but more bold, is Prov. xxiv. 31, וְהָיָה עָלָהּ כָּלֹו קַיִטוֹנִים and *behold it (the field) has all gone up to thorns*. Is. v. 6. Compare in Greek, *προπέειν ὕδωρ*, Hymn. in Apoll. 2, 202; δάκρυα στάζειν.

3. It is also to be regarded as a mere poetic usage, when verbs which signify to *do*, to *speak*, to *cry*, and the like, take an accusative of the instrument or member with which the act is performed. This is best illustrated by the example וָעַק קוֹל גָּדוֹל to *cry a loud voice* (comp. Rem. 1), for to *cry with a loud voice*, Eze. xi. 13; to *speak a lying tongue* (Ps. cix. 2), hence, Ps. iii. 5, אֶקוֹלִי אֶקְרָא with *my (whole) voice I cry*; פִּי מְלֵא מַיִם lxvi. 17, *with my (full) mouth I cry*: so, to *speak with the mouth*, Ps. xvii. 10, with the lips, xii. 3; to *labour with the hand*, Prov. x. 4; to *help with the right hand*, with the hand, with the sword, Ps. xvii. 13, 14; xlv. 3; lx. 7; הוֹשִׁיעָה יְמִינִיךָ \*; in which cases the *accusativus instrumenti* is employed. In the same cases אֶ instrumenti is also used, e. g. to *praise with the mouth*, Ps. lxxxix. 2; cix. 30; to *supplicate with the mouth*, Job xix. 16. But the same use of the accusative is found in Greek; e. g. *προβαίνειν πόδα, παύειν ξίφος* (see Porson and Schäfer ad *Eurip. Orest.* 1427, 1477, Bernhardt *Synt. Gr. Sprach.* S. 110); and that the accusative is actually dependent on the verb, in these cases, is clear from a comparison with those given under Rems. 1 and 2. In like manner,† in German, the instrument is sometimes construed as the object of the verb, as in the following examples, which are strictly analogous to those given above: *Schlittschuhe laufen*; *eine herrliche Stimme singen*; *eine tüchtige Klinge schlagen* [so in English, to *ring the bell*, to *sound the timbrel*, etc.].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German are construed with other cases; e. g. עָנָה to *reply to* (like ἀμειβομαι τινα, prop. to *acquaint one*); רִיב causam *alicujus agere* (prop. to *defend him before the judge*); בָּשֵׂר to *bring good news to one*, to *cheer him*; נָאֵף to *commit adultery with one* (prop. to *embrace one adulterously*); עָרַב to *become surety for one* (to *bail him*).

Rem. 1. In the same manner are construed even the passive and reflexive conjugations *Niph.*, *Hoph.*, *Hithpa.*, the verb sometimes assuming under these forms a signification which requires the accusative, as נִבֵּא to *prophesy*, Jer. xxv. 13; נִסְבּ to *surround* (prop. to *place themselves around*), Judges xix. 22; הִנְחַלְתִּי I *am made* (involuntarily) to *possess*, Job vii. 3; הִתְנַגֵּב to *plot against*, Gen. xxxvii. 18; הִתְבַּיֵּן to *consider*, Job xxxvii. 14.

2. In very common forms of expression the accusative after such verbs may be omitted without injury to the sense (an elliptical expression), as פָּרַת, for פָּרַת בְּרִית to *make a covenant*, 1 Sam. xx. 16; שָׁלַח to *stretch forth*, sc. יָד the *hand*, Ps. xviii. 17.

3. Whole classes of verbs which govern the accusative are, a) those which signify to *clothe* and *unclothe*, as לָבַשׁ to *put on a garment*, פָּשַׁט to *put off a garment*,

\* In 1 Sam. xxv. 26, 33, we have יָדַי and יָדִי as subjects to the Inf. הוֹשִׁיעַ, see § 133, 2.

† The Hebrews used also, on the other hand, the אֶ instrumenti where we have the accusative. They used indifferently, as we also may, the constructions to *shake the head* (Ps. xxii. 8), and to *shake with the head* (Job xvi. 4); to *gnash the teeth* (Ps. xxxv. 16), and to *gnash with the teeth* (Job xvi. 9), where *head* and *teeth* may be regarded as the object of the verb and as the instrument. But there is a deviation from our mode of expression in these phrases, viz., פָּרַע בִּפְהוֹ to *open the mouth* (Job xvi. 10, prop. to *make an opening with the mouth*), פָּרַשׁ בְּיָדָיו to *spread out the hands* (Lam. i. 17, prop. to *make a spreading with the hands*), comp. נָתַן בְּקוֹל and נָתַן קוֹל.

עָרָה to put on as an ornament; e. g. לְבָשׁוּ כְרִים הַצֵּאֵן the pastures are clothed with flocks, Ps. lxxv. 14; cix. 29; civ. 2; *b*) those which signify fulness or want, as מָלֵא to be full, שָׁרִין to swarm with (Gen. i. 20, 21), שָׂבַע to be satiated, פָּרַץ to overflow (Prov. iii. 10), חָסַר to want, שָׁכַל to lose (children); e. g. וַתִּמָּלֵא הָאָרֶץ אֹתָם and the land was filled with them Ex. i. 7; וְיִחְסְרוּן הַמֵּשִׁים הַצְדִּיקִים חֲמִשָּׁה lit. perhaps the fifty righteous will want five, i. e. perhaps there will be lacking five of the fifty Gen. xviii. 28; אֲשַׁכֵּל גַּם שְׁנֵיכֶם (why) should I lose you both together Gen. xxvii. 45; *c*) most verbs of dwelling, e. g. יָשַׁב, גִּיר, שָׁבַן, not merely in a place (Judges v. 17; Is. xxxiii. 16; Gen. iv. 20), but also among a people, with any one (Ps. v. 5; cxx. 5); *d*) those which express going or coming to a place (*petere locum*); hence בּוֹא, with the accus. to befall one. With this is connected the accus. loci, § 118, 1.

## SECT. 139.

## VERBS WITH TWO ACCUSATIVES.

Two accusatives are governed by—

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in *Kal* govern one accusative; e. g. מָלֵאתִיו רוּחַ חָכְמָה I have filled him with the spirit of wisdom, Ex. xxviii. 3; וַיִּלְבַּשׁ אֹתוֹ בְּגָדֵי יֶשֶׁשׁ he clothed him in (caused him to put on) garments of fine cotton, Gen. xli. 42. And, further, אָזַר to gird one with Ps. xviii. 33, בָּרַךְ to bless one with Deut. xv. 14, חָסַר to cause one to lack something Ps. viii. 6.

2. A numerous class of verbs which have even in *Kal* a doubly-causative signification; such e. g. as, to cover or clothe one with anything (Ps. v. 13; Eze. xiii. 10; hence also to sow, to plant Is. v. 2; xvii. 10; xxx. 23; Judges ix. 45; to anoint Ps. xlv. 8); to fill, to bestow, to deprive (Eze. viii. 17; Gen. xxvii. 37; Pr. xxii. 23); to do one a favour or an injury (1 Sam. xxiv. 18); to make one something (Gen. xvii. 5); e. g. וַעֲשִׂיתָ אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ and make it a holy anointing oil\* Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz., and make of it a holy anointing oil, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, וַיִּבְנֶה אֶת־הָאֲבָנִים מִזֵּבֶחַ and he built of the stones an altar, prop. built the stones into an altar; Lev. xxiv. 5. More notable examples of this construction are those in which the material is placed last, as

\* On the passives of these verbs see § 143, 1.

Ex. xxxviii. 3, כָּל־בְּלִי עָשָׂה נְחֹשֶׁת *all its vessels he made of brass*; Gen. ii. 7;

Ex. xxv. 39; xxxvi. 14.

There is another use of two accusatives after the same active verb, viz., when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 118); e. g. הָכָה פ' לְחִי *to smite one on the cheek, for to smite his cheek*, Ps. iii. 8 (comp. Deut. xxxiii. 11; 2 Sam. iii. 27); נָפֵשׁ פ' הָכָה פ' *to smite one as to his life, i. e. to smite him dead*, Gen. xxxvii. 21; and in the same manner with שׁוּף Gen. iii. 15.

## SECT. 140.

### VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either, *a*) by appropriate verbal stems, as בּוֹא *to go-in*, יֵצֵא *to go-out*, שׁוּב *to re-turn*, קָדַם *to pre-cede*, קָרָה *to oc-cur*; or, *b*) by prepositions written after the verb [as in English], e. g. קָרָא *to call*, with לְ *to call to*, with בְּ *to call upon*, with אַחֲרֵי *to call after*; נָפַל *to fall*, with עַל *to fall upon* and also *to fall off*, with לִפְנֵי *to fall down before*; הִלֵּךְ with אַחֲרֵי *to go after*, *to follow*.

It is the task of the Lexicon to show the use of the several prepositions with each particular verb. The subject of whole classes of words construed with this or that particle will be best referred to § 154, 3, which treats of the construction and use of the prepositions. [See on the subject of this section, Nordheimer's *Heb. Grammar*, § 1037.]

## SECT. 141.

### CONSTRUCTIO PRÆGNANS.

The so-called *constructio prægnaus* occurs in Hebrew particularly when a verb, in itself not a verb of *motion*, is connected with a particle which implies motion; so that, for the completion and correctness of the sense, another verb of motion is to be mentally *supplied*, so that the principal verb properly obtains the accessory idea of motion through the particle; e. g. אֵל תָּמָה *to turn or look in astonishment to one*, Gen. xliii. 33; מָלֵא מֵלֵא אַחֲרֵי יְהוָה *for מָלֵא לָלֶכֶת אַחֲרֵי יְהוָה to fill up to follow Jehovah, i. e. to follow him fully*, Num. xiv. 24; Ps. xxii. 22, מִקֶּרְנֵי רִמִּים עֲנִיתֵנִי *hear (and save) me from the horns of the buffaloes*; Is. xiv. 17, לֹא פָתַח בֵּיתָהּ אֲסִירָיו *his prisoners he did not release (and let go) to their homes*; Ps. lxxxix. 40; Gen. xlii. 28; Is. xli. 1.

## SECT. 142.

## CONSTRUCTION OF TWO VERBS TO EXPRESS ONE IDEA.

When one verb serves to complete the meaning of another, the second (according to the sense, the principal verb) is construed as follows, viz.—

1. It stands in the *Inf.*, both *absol.* (§ 131, 1) and (more commonly) *constr.*, after the other verb, e. g. Deut. ii. 25, 31. **לֶאֱתַן אֶת־הַבֵּן** *I begin to give*; Gen. xxxvii. 5, **וַיֵּשְׁבוּ וַיִּשְׂנְאוּ** *and they went on to hate*; Ex. xviii. 23. **לֹא תִסְבֹּר** *thou canst endure*; Is. i. 14, **וְנִשְׂמָה** *I am weary to bear*. But still more frequently—

2. It stands in the *Inf.* preceded by **וְ**, as Deut. iii. 24. **וְנִסְיוֹנְךָ לְיָדְךָ** *thou hast begun to show*; Gen. xl. 8, **וְנִסְיוֹנְךָ לְיָדְךָ** *and they ceased to build*; xxvii. 20. **וְנִסְיוֹנְךָ לְיָדְךָ** *thou hast hastened to find*, i. e. *hast quickly found*, etc.

These two are the usual constructions in prose after verbs signifying to begin **וְנִסְיוֹנְךָ**, to continue **וְנִסְיוֹנְךָ**, to hasten **וְנִסְיוֹנְךָ**, to cease **וְנִסְיוֹנְךָ**, to be finished **וְנִסְיוֹנְךָ**; so also, to make good **וְנִסְיוֹנְךָ**, to make much or many **וְנִסְיוֹנְךָ**, and the like modes of action expressed, for the most part, by Hiphil, to be willing **וְנִסְיוֹנְךָ**, to refuse **וְנִסְיוֹנְךָ**, to seek, to strive for **וְנִסְיוֹנְךָ**, to be able **וְנִסְיוֹנְךָ**, the latter signifying to know [how] to do, to learn **וְנִסְיוֹנְךָ**, to permit.\* It is to be remarked, however, that in poetry the **וְ** is often omitted where it is used in prose, as **וְנִסְיוֹנְךָ** to be willing, with the **וְ**, Ex. x. 27, with the mere *Inf.* Job xxxix. 6; Isa. xxi. 6; xlii. 24†

3. It has, like the first, the form of the finite verb: they are then construed—

a) With **וְ** before the second verb, which then agrees with the first in tense, gender, and number, both making up but one idea, as in Nos. 1 and 2. (Comp. our expression, *he was pleased and went*, for *he was pleased to go*.)—Judges xix. 6, **וְנִסְיוֹנְךָ לְיָדְךָ** *he pleased now and lodge*; Jos. vii. 7.—Gen. xxvi. 16, **וְנִסְיוֹנְךָ לְיָדְךָ** *and he returned (repeated) and digged*, for *he digged again*; xxxvii. 7; 2 Kings i. 11, 13; Gen. xxv. 1, *he added and took a wife*, for *he took again a wife*.—Esth. viii. 6, **וְנִסְיוֹנְךָ לְיָדְךָ** *how should I endure and witness?* for *how should I endure to witness?*—Cant. ii. 3; Eccles. iv. 1, 7.

The construction can also begin with the *Part.* and proceed to the *Pres.* with **וְ** according to § 136, 6), as in Esther viii. 6; Deut. xxxii. 12, *that they may learn (Part.) and fear (Pres.)*, for *to fear*. Hov. ii. 11; Dan. ix. 26. And on the contrary, it may begin in the *Pres.* and proceed in the *Part.* with **וְ**, Job xxiii. 2.

\* To permit one to do a thing, is expressed by **וְנִסְיוֹנְךָ לְיָדְךָ**, and **וְנִסְיוֹנְךָ לְיָדְךָ**, prop. to give or grant one to do a thing; Gen. xi. 8, **וְנִסְיוֹנְךָ לְיָדְךָ** *I have not permitted thee to work*.

† So after words which include an analogous verbal idea, e. g. **וְנִסְיוֹנְךָ לְיָדְךָ** it is not permitted to enter in: **וְנִסְיוֹנְךָ לְיָדְךָ** (poet.) there is not to be compared. Ps. xl. 6. **וְנִסְיוֹנְךָ** ready, prepared, commonly with **וְ**, without it in Job iii. 6.

b) Ἀσυνδέτως, i. e. without the *ἥ* and, both verbs being of the same tense, gender, and number (as under letter a), but with a closer connexion of the second with the first. Deut. ii. 24, רָשָׁהּ וְהָלַךְ *begin and take possession*; Hos. i. 6, לֹא אוֹסֵף אֲרַחֵם *I will not go on and have pity*, i. e. *I will no longer pity*; 1 Sam. ii. 3, אַל תִּרְבוּ תִּדְבְּרוּ *do not multiply and speak = speak not much*; Lam. iv. 14, בְּלֹא יוּכְלוּ יַעֲזוּ *so that they could not touch*; Job xix. 3; Hos. v. 10.

This construction is more poetical than that under letter a. Comp. e. g. הוֹסִיף with *ἥ* following in Gen. xxv. 1; xxxviii. 5; but without *ἥ* in Hos. i. 6; Is. lii. 1; though it occurs also in common prose, as in Neh. iii. 20; Deut. i. 5; Jos. iii. 16; 1 Chron. xiii. 2.

c) Likewise ἀσυνδέτως, but with the second verb in a close subordinate connexion in the *Future*, depending on the conjunction *that* implied. Job xxxii. 22, לֹא יִדְעָתִי אֲכַנֶּה *I know not to flatter* (prop. *I know not to begin, that I should flatter = I cannot flatter*). 1 Sam. xx. 19, וְשִׁלַּשְׁתָּ הַיּוֹם *and cause on the third day* (that) *thou come down, for on the third day come down*. Is. xlii. 21, הָפִיץ יִגְדִּיל *he desires to make great*; Job xxiv. 14, יָקוּם רֹצֵחַ יִקְטֹל *the murderer arises to kill*.

In Arabic and Syriac, this construction is very common;\* in Hebrew rare; but it was necessarily used in those cases where the second verb was to be distinguished from the first in person or number. Is. xlvii. 4, לֹא תוֹסִיף יִקְרְאוּךָ *thou shalt not add (that) they shall call thee, for thou shalt not continue to be called*; Num. xxii. 6, וְאַתָּה יוֹכֵל נִפְהַבּוּ *perhaps I may be able (that) we shall smite him, and I shall drive him out*.

All three constructions (letters a, b, c) and also another akin to that under letter c, are found alike in some verbs in Syriac. *He could go*, may, for example, be expressed by *potuit et ivit* (letter a), *potuit ivit* (letter b), *potuit et iret* (not in Hebrew), *potuit iret* (letter c). See Agrell. *Suppl. Synt. Syr.*, p. 33.

4. It takes the form of the *Participle*, Is. xxxiii. 1, שׁוֹרֵר בְּהַתִּימֶךָ *when thou shalt cease as a destroyer*, i. e. *to be a destroyer = to destroy*; † 1 Sam. xvi. 16.

In the same manner is construed also the *verbal adjective*, 1 Sam. iii. 2, *his eyes began* (to grow) *dim*. Of this construction is Gen. ix. 20, וַיִּתֵּל נֹחַ אִישׁ הָאָרֶץ *and Noah began (to be) a husbandman*.

Rem. 1. In very many of the above examples, the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb, as already shown above. Comp. further Gen. xxxi. 27, לָמָּה נִהַבְתָּ לְבָרְךָ *wherefore hast thou secretly fled?* xxxvii. 7, *your sheaves*

\* The Arabian says *rolebat dilaceraret* for *he would rend*; and so the Syrian, *rolebat tolleret* (Luke xviii. 13), *he would lift up*, but oftener with the conjunction *that*, *he would come*. The Latin also may omit the conjunction in this case; *Quid vis faciam?* Ter. *Volo hoc oratori contingat*, Cic. Brut. 84. So in German [and in English] *Ich wollte, es wäre; Ich dachte, es ginge* [*I would it were, I thought it went*.]

† For *בְּהַתִּימֶךָ* (§ 20, Rem.) *Inf. Hiph.* of *תִּימַם*.

‡ This construction is also common in Syriac (see Hoffmann's *Gram. Syr.*, p. 343, b), where it is by no means to be taken (as is done by J. D. Michaëlis) for a Græcism.

stood around and bowed, for bowed around; 2 Kings ii. 10, לִשְׂאֹל הָקִישְׁתָּ לְיִשְׂרָאֵל thou hast made hard in asking, i. e. hast made a hard demand (comp. Ex. xiii. 15). The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. liii. 11, וְיִרְאֶה יִשְׁפַּע he shall see and be satisfied (with the sight), and lxvi. 11, that ye may suck and be satisfied (by that act); xxvi. 11. Jer. iv. 5, קְרָאִי בְּלֵאֵי means, call ye (and that) with full voice=call aloud.

2. Of another construction are those verbs which take after them (in place of an accusative) a sentence or clause depending on כִּי or אֲשֶׁר that (§ 155, 1); such, e. g., as to see (Gen. i. 4, 10), to know (Gen. xxii. 12), to believe, to remember, to forget, to say, to think, to happen. On the omission of the conjunction before such clauses, see § 155, 4, c.

## SECT. 143.

### CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Piël*, *Hiphil*) has two accusatives (§ 139), its passive retains only one of them (the second, more remote object), taking the other as a nominative, or including it in itself. Ps. lxxx. 11, כָּסּוּ הָרִים צֶלֶה the mountains are covered with its (the vine's) shade; 1 Kings xxii. 10, מְלֻבָּשִׁים בְּגָדִים, clothed with garments (prop. made to put on garments); Ex. xxv. 40, אֲשֶׁר-אֵתָהּ, מְרָאָה which was shown thee (prop. which thou wast made to see).

Several striking phenomena in the construction of the passive are readily explained, if we regard it as an impersonal active (*dicitur*=one says, they say), just as, on the contrary, the impersonal active often supplies the place of the passive (see § 137 Note). We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיַּגֵּד לְרִבְקָה אֶת-דְּבָרֵי עֵשָׂו and they made known to Rebecca the words of Esau; iv. 18, וַיֹּלֶד לְחֲנֹךְ אֶת-עֵדֶךְ one bore (for his wife bore) to Enoch, Irad; xxi. 5, בְּהוֹלֵךְ לוֹ אֶת-יִצְחָק at the time of bearing (ἐν τῷ τεκεῖν) to him, Isaac; xl. 20, הַיּוֹם הַלְּדָתָה אֶת-פַּרְעֹה the day when Pharaoh was born; xvii. 5, לֹא יִקְרָא עוֹד אֶת-שִׁמְךָ אַבְרָם they shall no longer call thy name Abram. Ex. x. 8, וַיּוֹשֶׁב אֶת-מֹשֶׁה אֶל פַּרְעֹה and Moses was brought back to Pharaoh. Lev. xvi. 27; Jos. vii. 15.

b) It does not agree (as often happens) in *gender* and *number* with the noun, even when preceded by it (comp. § 147), because the noun is, in this case, regarded not as the subject but as the object of the verb passive. Is. xxi. 2, הָיוֹנִים קִשְׁוּהָ הַגִּדְלִי visionem diram nunciarunt mihi (the noun in the accusative); Dan. ix. 24, septuaginta septimanas destinaverunt (נִתְפַּד); 1 Kings ii. 21; Is. xiv. 3; Gen. xxxv. 26; Hos. x. 6; Job xxii. 9 (וְרֵעוֹת), xxx. 15.\*

2. The efficient cause, after a passive verb, most frequently takes ל, and is therefore in the dative (as in Greek), as בָּרוּךְ לַיהוָה blessed of God (τῷ Θεῷ), Gen. xiv. 19, Prov. xiv. 20. More rare, but equally certain, is the same use of מִן (prop. from, by which origin, source, in general, is often denoted), Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1, xxviii. 4; מִמֶּנִּי a parte, Gen. vi. 13; בְּ by, Num. xxxvi. 2. Sometimes this relation is expressed without a preposition with *accusat. instrumenti*

\* Comp. Olshausen *Emendationen zum A. T.*, S. 24, 25.

(comp. § 138, 1, Rem. 3), as Is. i. 20, הָרֶב הַאֲבָלוּ *by the sword shall ye be devoured*, comp. Ps. xvii. 13.

Rem. Many *neuter* verbs are sometimes used as passive, in consequence of a peculiar application of their meaning; e. g. יָרַד *to go down*,—spoken of a forest, *to be felled*; עָלָה *for to be brought up* (on the altar), Lev. ii. 12; *to be entered* (in an account), 1 Chron. xxvii. 24; יָצָא *to be brought out of*, Deut. xiv. 22.

## CHAPTER IV.

### CONNEXION OF THE SUBJECT WITH THE PREDICATE.

#### SECT. 144.

##### MANNER OF EXPRESSING THE COPULA.

THE union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any *copula*. 1 Kings xviii. 21. יְהוָה הָאֱלֹהִים *Jehovah (is) the true God*; Gen. ii. 4, אֵלֶּה תוֹלְדוֹת *this (is) the history*; ii. 12, הָרֶב הָאֶרֶץ הַהִיא טוֹב *the gold of that land (is) good*; Is. xxxi. 2, גַּם הוּא חָכָם *also he (is) wise!*—In this construction, a personal pronoun of the third person, which refers to the predicate, frequently serves to make prominent the union of the subject and predicate (see § 121, 2).

Less frequently the copula is expressed by the substantive verb הָיָה. Gen. i. 2, *and the earth was* (הָיְתָה) *waste and empty*; iii. 1, *the serpent was* (הָיָה) *crafty*; vs. 20. Also by יָשׁ and יָיָן (which include the idea of the substantive verb) when the subject is a pronoun and the predicate is a participle (see § 134, 2, a).

On the *gender* and *number* of the copula, see § 147.

Rem. Instead of the adjective, the Hebrew often employs the abstract substantive as a predicate (§ 106, 1, Rem. 2); especially when there is no adjective of the signification required (§ 106, 1), e. g. קִירוֹתָיו עֵץ *his walls (are) wood = of wood, wooden*. Here the sense is the same as if the substantive, which stands as subject of the sentence, were repeated, in the *constr. st.*, before the predicate (קִירוֹתָיו קִירוֹת עֵץ). This full construction occurs Job vi. 12, אֲנִי כֹחַ אֲבָנִים בָּחִי *is my strength the strength of stones?* Similar examples are, Cant. i. 15, עֵינַי יוֹנִים *thy eyes (are) doves' eyes*; Ezra x. 13, הָעֵת הַזֶּה גִּשְׁמוֹת *the time (is the time) of showers*; Ps. xlv. 7, כִּסֵּא אֱלֹהִים *thy throne (is) a throne of God = solium divinum*;\* second member (with the full construction) נִשְׁבַּת כִּי־שֵׁר

\* But see Hengstenberg's *Psalmen*, II., p. 415. Philology requires no other than the simple and natural construction, "Thy throne, O God!" &c., which is given in all the ancient versions as well as in our own.—TR.

שֵׁבֶט מִלְכוּתָךְ *a righteous sceptre is the sceptre of thy dominion*. So also especially with פֶּ of comparison, as Ps. xviii. 34, רַגְלִי כַּאֲזִילֹת *my feet like hinds' feet*; Is. lxiii. 2, בְּגָדֶיךָ כַּבְּגָדֵי *thy garments (are) like the garments of one treading the wine-press*; xxix. 4; Jer. l. 9, חֲצִיוו כַּחֲצִיו הִרְאָה *his arrows as those of a hero*.

## SECT. 145.

## ARRANGEMENT OF WORDS IN A SENTENCE; CASE ABSOLUTE.

1. The most natural arrangement of words in the simple sentence, in calm discourse, is properly this, viz., *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial designations (for example, of time or place) may stand either before or after the verb; a negative always immediately before it.\*

But the Hebrew can, at pleasure, render either of these members prominent by giving it the first place in the sentence; thus—

- a) The verb: Prov. xxviii. 1, *they flee, when there is no pursuer, the wicked*; Gen. xlii. 30. This is its common position when there is implied in it an indeterminate subject (the impersonal construction, § 134, 3), as Gen. i. 14, יְהִי מְאֹרֹת *let there be lights*, עָנָה אֵיִם *they howl (to wit) the jackals* Is. xiii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by וְ (of course wherever the *Future* with וְ is employed), אֲשֶׁר or כִּי; as Gen. iii. 1, *all beasts* אֲשֶׁר עָשָׂה יְיָ *which Jehovah had made*; ii. 5, כִּי לֹא יְיָ *for Jehovah had not caused it to rain*.
- b) The adjective; and this, when it is the predicate, is more commonly placed before than after the subject, as the most important member of the sentence. Jer. xx. 6, גָּדוֹל אַתָּה וְגָדוֹל שִׁמְךָ *great thou art, and great is thy name*.
- c) The object of the verb, which is then immediately followed by the verb, as Prov. xiii. 5, *lying speech hates the righteous man*; Is. xviii. 5, *a ripening grape becomes the blossom*; viii. 13; Gen. xlvii. 21. Very rare is the arrangement as in 2 Kings v. 13; *some great thing had the prophet commanded thee*. Ex. xviii. 23.
- d) The adverbial expression, which is then immediately followed by the verb. Gen. i. 1; Jos. x. 12, אֶזְכֹּר יְהוָה יְהוֹשֻׁעַ; Judges v. 22.

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\* Rarely the object is inserted between the negative and the verb (Job xxii. 7, xxxiv. 23, Eccles. x. 10), also the subject (2 Kings v. 26), or an adverbial expression (Ps. vi. 2).

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. ii. 6, 7, 8, 10), is also found in Hebrew, though seldom and only in poetry. Ps. vi. 10, יְהוָה תִּפְּלֹתַי יִקַּח; xi. 5; Is. xiii. 18; xlix. 6. See Gesenius's *Comment. on Is.* xlii. 24.

On the absence of inflexion in the predicate when put first, see § 147.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun (compare *c'est moi, qu'on a accusé*); e. g. the genitive, Ps. xviii. 31, הָאֵל תָּמִים דְּרָבּוֹ *God—perfect is his way, for God's way is perfect*; xi. 4, civ. 17;—the accusative, Ps. lxxiv. 17, *winter and summer—thou hast made them, for thou hast made winter and summer*; Gen. xlvii. 21, אֶת-הָעָם הָעִבְרִי אָתּוּ *the people—he removed them*; xxi. 13, comp. Jer. vi. 19.\* The suffix may also be omitted, Ps. ix. 7, and the connexion indicated by ׀ (as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, מִסְפַּר שָׁנָיו וְלֹא הֵקֵר, sc. לָהֶם *the number of his years—there is no searching (to them)*. Gen. iii. 5; Job iv. 6, xxiii. 12, xxv. 5; 1 Sam. xxv. 27; 2 Sam. xv. 34.

The use of the participle in this manner is peculiar, and resembles the Latin *ablative absolute*, Prov. xxiii. 24, יוֹלֵד הַכֶּם וְיִשְׁמָחָה *he who begets a wise son (i. e. when one begets, etc.), then he may rejoice*. 1 Sam. ii. 13, כְּלִיאִישׁ זָבַח וְכֹאֵן עָשָׂה הַכֹּהֵן *when any one brought an offering, then came the priest's servant*; ix. 11; Gen. iv. 15.

## SECT. 146.

### RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations, partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause, we remark—

1. Collective nouns, e. g. עָם, גּוֹי *people*, בֵּית *family*, and nouns used as collective, as אִישׁ *men* (see 108, 1), are usually construed with the plural, Judges ix. 55, וַיִּרְאוּ אִישׁ-יִשְׂרָאֵל *and the men of Israel saw*; xv. 10. 1 Kings xx. 20, וַיַּכּוּ אִישׁ אִישׁ *and they slew every one his man*; Prov. xi. 26. So when the collective

\* Such a case absolute may also have לְ (*in respect to*) before it, Gen. xvii. 20; Is. xxxii. 1; comp. Ps. xvi. 3.

is itself *fem.* but represents individuals which are of the *masc.* gender; e. g. 2 Sam. xv. 23, בְּלִי-הָאָרֶץ בּוֹכִים *the whole land* (i. e. its inhabitants) *wept*;<sup>\*</sup> 1 Kings x. 24; Gen. xlviii. 6; 1 Sam. ii. 33, xvii. 47; and *vice versâ*, Job i. 14, הַבָּקָר הָיוּ הֹרְשׁוֹת *the cattle* (cows) *were ploughing*. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11; Is. ii. 4 (comp. Micah iv. 3).

Often the construction begins with the singular (especially when the verb is placed first, § 147, *a*), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii 4, וַיִּשְׁמַע הָעָם וַיִּתְאַבְּלוּ *and the people heard . . . . and mourned*; i. 20.

2. On the other hand plural nouns with a singular signification (§ 108, 2) are construed with the singular, especially the *pluralis excellentiæ*. Gen. i. 1, 3.† Ex. xxi. 29, בְּעֵלָיו יוּמָת *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine, as in Eccles. xii. 9, הָיָה קוֹהֶלֶת הָחָם *the preacher was wise*.

3. Plurals which designate beasts or things (but not persons), whether they are *masc.* or *fem.* readily take the construction with the *fem. sing.*‡ (comp. the feminine form with collective meaning, in § 107, 3, *d*). Joel i. 20, בְּהֵמוֹת שָׂדֵה תַעֲרוּגַת הַיָּנֵף *the beasts of the field pine for*— Job xiv. 19, תִּשָּׁטֹף כְּפִיחֶיהָ *its floods wash away*. Jer. xlix. 24, אֶחָזָתָהּ הַבָּלִים *pains have seized upon her*. Ps. xxxvii. 31; Job xii. 7. The same principle applies to pronouns in connexion with their antecedents, Job xxxix. 15; Is. xxxv. 7; 2 Kings iii. 3.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. כָּל for *omnes* and *omnis*). Num. xxiv. 9, אֲרֹר מְבַרְכֶיךָ בְּרוּךְ וְאֹרֵר אֹרֵר *blessed* (be every one of) *those who bless thee*, and *cursed* (each of) *those who curse thee*; Prov. iii. 18, תִּמְכִּיחַ מְאֹד *happy* (is every one of) *those who retain her*; xxvii. 16, צִפְנִיחָהּ צִפְנִירוֹחַ; xxviii. 1.

5. Dual substantives have their predicates in the plural, since verbs, adjectives, and pronouns have no dual form (§ 88, 1). Gen. xxix. 17, וַעֲיִנִּי לְאֵה רְכוֹת *and the*

\* Sallust. Jugurth. 14, *pars in crucem acti, pars bestiis objecti*.

† אֱלֹהִים is here and there construed with the *plur.* only in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 13; xxxv. 7; Ex. xxii. 8; Ps. lviii. 12. The later writers studiously avoid this construction, as polytheistic; comp. Ex. xxxii. 4, 8, and Neh. ix. 18; 2 Sam. vii. 23, and 1 Chron. xvii. 21. See the *Lexicon* [translated by S. P. Tregelles. Samuel Bagster and Sons].

‡ Perfectly analogous is the Greek construction τὰ πρόβατα βαίνει, where the Attics admit the plural only when persons are designated: τὰ ἀνδράποδα ἔλαβον. In Arabic, such a plural is called *pluralis inhumanus* (i. e. not used of men), and is construed chiefly with the *fem. sing.*, like all its so-called *pluralia fracta* (collective forms).

eyes of Leah were tender; Ps. xviii. 28; Is. xxx. 20; 2 Sam. xxiv. 3; 1 Sam. i. 13, *עֵינֶיהָ נָעוּתָהּ* her lips moved; 2 Chron. vii. 15, *וַאֲנִי קָשְׁבוֹת*; vi. 40; Micah vii. 10, *עֵינַי תִּרְאֶינָה* my eyes shall see. Jer. xiv. 6; Is. i. 15 Job x. 8; xx. 10; xxvii. 4; Ps. xxxviii. 11. Rarely the principle stated in No 3 of this section is extended also to the dual; e. g. Mic. iv. 11.

### SECT. 147.

#### SUBJECT AND PREDICATE, IN RESPECT TO GENDER AND NUMBER.

The other cause of deviation from the general rule, is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz., the *masc. sing.*, even when the subject, which comes after, is *feminine* or *plural*: the predicate in this case is not subject to inflexion; e. g.—

a) The verb: Is. xlvii. 11, *בָּא עָלֶיךָ רָעָה* there comes upon thee evil; Mic. ii. 6, *לֹא יִפְגּוּ בְלִמּוֹת* reproaches do not depart. Ps. lvii. 2; Deut. xxxii. 3; Esther ix. 23, *וַיִּקְבַּל הַיְּהוּדִים* and the Jews undertook. 2 Kings iii. 26, *הָיָה הַמִּלְחָמָה* hard was the battle. 1 Sam. xxv. 27. Often the verb may here be regarded as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 15, 1, a). More seldom before the *plur. fem.* we find (at least) the *masc. plur.* Judges xxi. 21, *אֲבֹתָאֵן בָּנוֹת שִׁילָה* when the daughters of Shilo come forth.

b) The adjective: Psalm cxix. 137, *יָשָׁר מִשְׁפָּטֶיךָ* righteous are thy judgments; vs. 155, *יִשׁוּעָה רְחוֹק* far (is) salvation. Job xxiv. 7, 10, *עָרוֹם הֵלְכוּ* they go naked.

c) The participle as substantive: Gen. xlvii. 3, *רְעֵה צֹאן עֲבָדֶיךָ* shepherds (are) thy servants. Also—

d) The copula, when it precedes the subject.\* Is. xviii. 5, *הָיָה נֶזְהָר* the blossom becomes a ripening grape; Gen. xxvii. 39; xxxi. 8.

But if the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Eze. xiv. 1, *יָבוֹא אֵל אֲנָשִׁים* וַיָּשְׁבוּ לִפְנֵי; Gen. i. 14; Num. ix. 6.

\* Independently of this arrangement, the *הוּא*, standing for the *copula*, is retained between *pl.* and *fem.* unchanged. Josh. xiii. 14, *הוּא נִחְלָתוֹ* . . . . . *וְאֵשֶׁת יְהוָה* the offerings of Jehovah . . . . . that is his inheritance. Comp. Jer. x. 3

Rem. 1. In general, the language is at times sparing in the use especially of the feminine forms (com. § 112, 1, Rem. 2), and when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. The following are instructive examples; Is. xxxiii. 9, אֶבֶל אֶמְלֵלָה אֶרְצוֹ *the land mourneth and languisheth*; xiv. 9, שָׂאֵל מִתַּת רִנָּה, . . . רָפְאִים . . . *Sheol beneath is moved . . . it stirreth up the shades to thee*. Examples of the *mas.* form in remote predicates, Gen. xxxii. 9; xlix. 15; Lev. ii. 1; v. 1; xx. 6; in such as stand in dependent sentences, Job vi. 10, לֹא יִחַמֵּל (אֶפְשָׁר) בְּהִילָה (אֶפְשָׁר) xx. 26; after כִּי, vi. 20.

At the same principle, pronouns which refer to plural nouns take the form of the singular when they stand remote from their antecedents; Job xxxviii. 32; Deut. xxi. 10.

2 The cases in which the predicate follows the subject, without conforming to it in gender and number, are mostly those in which a verb passive is to be regarded as impersonal and in construction with the accusative (§ 143, 1, Rem.); or the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לְפֶתַח חַטָּאת רֹבֵץ *at the door (is) sin a lurker* (i. e. a lurking lion).—Eccles. ii. 7, לִי וְעֲלֻתָּהּ הָיָה *vernæ mihi sunt* (where הָיָה is to be understood as *I have*). Gen. xv. 17, וְעֲלֻתָּהּ הָיָה *and darkness, there became* (with a special emphasis on the noun,—the verb standing impersonally).

## SECT. 148.

### CONSTRUCTION OF COMPOUND SUBJECTS.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun—viz., when the word in the genitive expresses the principal idea; e. g. Job xxii. 7, רַב שָׁנִים יָדִיעוּ חֲכָמָה *the multitude of years* (i. e. *many years*) *should teach wisdom*; Gen. iv. 10. 2 Sam. x. 9, הָיְתָה יָאֵלּוּ פָּנָיו הַמִּלְחָמָה *there was the battle-front against him*, i. e. *the battle was turned against him*. Is. ii. 11; Job xxxiii. 21.

With the substantive כֹּל *the whole*, and the numerals, this construction is almost universal; e. g. Gen. v. 5, וַיְהִי כָל־יְמֵי אָדָם *and all the days of Adam were*; Ex. xv. 20; Gen. viii. 19.

2 When several subjects are connected by *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. viii. 22, יָרַע וְקָצִיר וְקָרָה . . . לֹא יָפְתּוּ . . . *seed-time and harvest, and cold and heat . . . shall not cease*; and in the *masc.* even with subjects of different genders, as, Gen. xviii. 11, אֲבִרָהֶם וְשָׂרָה *Abraham and Sarah* (were) *old*; Deut. xxviii. 32. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, וַיָּבֹאוּ נֹחַ וּבָנָיו *there went in Noah and his sons*; Ex. xv. 1; Num. xii. 1, וַיְדַבֵּר מִרְיָם וְאַהֲרֹן *there spoke Miriam and Aaron*; Gen. xxxiii. 7; xlix. 14. Rarely the preference for the singular and also the *masc.* appears, when the predicate follows the subject; Prov. xxvii. 9, שָׁמֶן וְקֹטֹרֶת יְשַׂמְּחֵה לֵב *ointment and perfume rejoice the heart*. If the construction is continued, it is always with the plural form, e. g. Gen. xxi. 32; xxiv. 61; xxxi. 14; xxxiii. 7.

## CHAPTER V.

## USE OF THE PARTICLES.

## SECT. 149.

OF the particles, as connected with the system of forms and inflexions (§§ 99—105), we have already treated in their relation to the other parts of speech. We are now to consider the signification and use of these words, which are so necessary to the nice perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the Lexicon.

## SECT. 150.

## THE ADVERBS.

The most important adverbs, classed according to their signification, are—

1. Adverbs of place: שָׁם *there*; בָּה, בֵּה, וְה, בִּזָּה, *hic, here*, הֵלֵם and הֵנָּה *hither*, the latter also *here* (from the Chald. הֵן *this*), הֵלָּא *thither, farther on* (prop. *to a distance*), hence הֵנָּה וְהֵנָּה (*from thee hither*) *on this side of thee*, and מִיָּד וְהֵלָּא (*from thee farther on*) *beyond thee*, 1 Sam. xx. 22, 37. Is. xviii. 2; עַל, more commonly מֵעַל *above*, מִתַּחַת *below*, מֵעַל *upwards*, מִתַּחַת *downwards*, הַחוּץ *outside*, מִחוּץ *on the outside*, מִבְּיָתָא and מִבְּיָתָא *within*, מִלְּפָנֶיךָ *before, on the east*, מֵאַחֲרֶיךָ *behind*, מֵאַחֲרֵי *backwards*, מִלְּפָנֶיךָ *over against*, יָמִין *to the right*, מִיָּמִין *on the right*, מִזָּמַן *on the west* (prop. *on the sea side*, מִבְּיָתָא and מִבְּיָתָא *around*, קוֹמֵמִית *upright*.

To many of these adverbs כִּן is prefixed, or the accusative-ending הַ appended, indicating respectively the relations *from* and *towards*; e. g. שָׁם *there*, מִשָּׁם *thence*, מִשָּׁמָּה *thither*; הַחוּץ *outside*, מִחוּץ *outwards*. There are several which occur only with הַ appended, as מִלְּפָנֶיךָ, מֵאַחֲרֶיךָ.

Both these additions, however, express also the relation of *rest in a place*, as מִשָּׁמָּה sometimes *there* (not merely *thither*), מִיָּמִין *on the right* (not *from the right*). The הַ is in both cases accusative-ending (§ 90, 2), and כִּן properly denotes *hanging off from* an object, and hence *being upon the side* of it, like a *dextra et sinistra*, a *latere*, a *tergo*, and in French *dessous*, *dessus*, *dedans*, *dehors*.\*

2. Adverbs of time; these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition, are made to express relations of time; as שָׁם *theu*, like ἐκεῖ *now*; הֵלָּא *onward*; הֵנָּה *עד* and *contr.* עַדְּהָ *hitherto*.

Exclusively such are; עַתָּה *at the time*, hence *now, at this time*, (also without the pure designation

\* Cant. iv. 1, גִּלְעָד מִלְּפָנֶיךָ גִּלְעָד *they lie along the declivity of Mount Gilead, e monte quasi pendentes*. Comp. Soph. Antig., 411, καθήμεθ' ἄκρων ἐκ πάγων; Odys. xxi. 420, ἐκ δίφροιο καθήμενος.

of time, like *vûv*, *vûv*), and *presently, soon*; הַיּוֹם (*this day*) *to-day*; בְּהַיּוֹם *at this day now*; הַמּוֹל, *מול* *yesterday*, and then *of old*; אֶתְמולֹת *yester-evening, last night*; שְׁלֹשָׁה (from שְׁלֹשׁ *three*, and יוֹם) *three days ago*; מָחָר *to-morrow*; מָחָרָת *on the morrow*; יוֹמָם *by day*; לַיְלָה *by night*; בֶּקֶר and הַשֶּׁבַּח *in the morning early*; כָּל־הַיּוֹם *the whole day*, then *all the time, always*; תָּמִיד *perpetually, always*, עוֹלָם, *לְעוֹלָם* *for ever*, כְּנֶעֱנָה *continually*; אָז *then*, with reference to both past and future time, *long since, formerly*, לְפָנִים, *בְּכָר* (*length*) *long since*; עוֹד (*to repeat*), *again, repeatedly*, commonly *yet*, with a negative *no more*; בְּאַחַד (as one), *at once, together*; יַחְדָּיו, *do.*, רִאשׁוֹנָה *at first*, כֵּן *after it was so* *afterwards*, מְהֵרָה *speedily*, מִיָּד *instantly*.

3. Adverbs for other *modal ideas*, as *a) of quality*; כֵּן (see above) and כֵּן *so*; מְאֹד *very*, יוֹתֵר *exceedingly, very* יוֹתֵר *more, too much*, כֻּלָּה *wholly*, כְּפָאֵן (about or near nothing, about, i. e. *within a little* = *wanting little*) *almost*, אֲפואֵן *so, so then* (Job ix. 24), hence often used intensively in questions (see § 153, 2, Rem.), טוֹב and הֵיטִיב *well*, כֹּל (in connexion with other adverbs), *wholly*, *just*, as כִּלְעוֹד *wholly or just so long*, Job xxvii. 3.

*b) Of quantity*: הַרְבֵּה *much*, לָרַב *abundantly*, הוֹן (*riches*) *richly*, יָי followed by the genitive (prop. *sufficiency*), *enough*, as וַיֵּדָע *what is enough for thee*, רַבַּת *much, enough*; לְבָד, לְכָדָר (in separation), *alone*, the former also with suffixes, as לְבָדִי *I alone*; יַחַד *together*.

*c) Of asseveration*: אֲמֵן *truly*, אֲמֵן *certainly, indeed*, and by apocope אַךְ *truly*, also (corrective) *nay rather, immo*, Gen. xvii. 19; 1 Kings i. 43; אֲוִלִי *perhaps*.\*

The expression of asseveration may easily pass over into that of *opposition* (comp. *verum, vero*) and of *limitation*; and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as אֲךָ *only*, אֲכֹן, אֲכָל (especially in later usage) *but*. Most strongly *adversative* is אֵינִים *on the contrary* (the LXX. οὐ μὲν ἀλλὰ), thus used almost exclusively in the Pentateuch and Job. Restrictive also is כִּן (used before adjectives like אֲךָ) *merely*, i. e. *only*.

*d) Of cause*: עֲלֵיכֶן, לָכֵן, לְהוֹ, *therefore*. *e) Of accession*: גַּם *also*, and (more poetical, and expressive of accession) אַף *also, yea more, even*,—both which, however, often take the character of conjunctions.

4. Adverbs of *negation*: on these, see § 152.

5. *Interrogative* adverbs include all the former classes: thus, the question may relate to *place*, as אֵי, אֵינָה, *where?* the first with *suff.* אֵי *where (is) he?* so אֵי זֶה, אֵינָה, אֵיפֹה, אֵיכָה *where?*—אֵי כִנָּה, אֵי מִנָּה, *whence?* אֵינָה (from אֵינָה) *whither?* to *time*, as מִתִּי *when?* עַד מִתִּי *until when?* *how long?* אֵינָה, *עַד אֵינָה*, the same; to *quality*, as אֵיכָה, אֵיךְ *how?* to *quantity*, as כִּנָּה *how much?* *how often?* to *cause*, as לָמָּה and מִדּוּעַ (§ 99, 3) *wherefore?*—Respecting the pure interrogative particles הֲ, אִם, see § 153.

Most of these interrogative particles are formed by prefixing אֵי, אֵי, which in itself signifies *where* (comp. Germ. *wovon? wohin?*), but by usage becomes also a mere sign of interrogation before particles of place, time, etc.

In this manner, and by the application of the ending הֲ, of the prep. כִּן, and of the relative אֵי, are formed whole classes of correlative adverbs, as זֶה *here*, מִנָּה *hence*, אֵי זֶה *where?* מִנָּה *whence?* אֵי מִנָּה *whence (relative)*; שָׁם *there*, מִשָּׁמָה *thither*, מִשָּׁם *thence*, אֵי שָׁם *where*, מִשָּׁמָה *whither*, מִשָּׁם *whence*.

\* Compounded of אֵי and לֹא = לֹאֵי, comp. Aram. דִּילְכִּיָּא *whether not, perhaps, μήποτε*. It is once employed in the sense of *if not*, in Num. xxii. 33, then *whether not (who knows whether not)*, consequently *perhaps*, expressing doubt, solicitude, and also hope.

## SECT. 151.

## CONSTRUCTION OF ADVERBS.

1. Adverbs not only serve, in general, to qualify a clause or sentence by expressing circumstances of time, place, etc., but also to qualify single words, as adjectives, e. g. טוֹב מְאֹד *very good*, and even substantives (like ἡ χθὲς ἡμέρα). With the latter they stand either, *a*) in apposition after them, מְעַט אֲנָשִׁים *a few men* Neh. ii. 12, תְּבוּנָה הַרְבֵּה מְאֹד *very much wisdom* 1 Kings v. 9; or, *b*) in the genitive, קָלַלְתָּ הָנֶם *a curse uttered without a cause* Pro. xvi. 2, עֵד הָנֶם *a witness without a cause* xxiv. 28, where the adverb is treated *substantively*, as in *sponte suâ*.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. בְּכֵן *in the so* = כֵּן, Esth. iv. 16; אֶל־הֵנָּם, prop. *for in vain*, Eze. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. מְאֹד מְאֹד *exceedingly* Num. xiv. 7, also *more and more* Gen. vii. 19, מְטַה מְטַה *lower and lower* Deut. xxviii. 43, מְעַט מְעַט *by little and little* (*peu à peu*) Ex. xxiii. 30.

On the use of verbs with the force of adverbs, see § 142, Rem. 1.

## SECT. 152.

## WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: לֹא = οὐκ *not*, אַל = μὴ *that not*, אֵין (the opposite of יֵשׁ) *there is not*, אִם־כֵּן *not yet*, אִם־כֵּן *no more*. Almost exclusively poetic are בִּלְבָד, בְּלִי *not*; negative conjunctions, אַל, כִּן, לְבַלְתִּי *that not*.

We subjoin a more particular view of the use of these words:

לֹא, like οὐ, οὐκ, is used principally for the *objective, unconditional* negation, and hence it is commonly connected with the Preterite or Future (as Indicative), and with the Future also to express *prohibition* (§ 127, 3, c). In connexion with בִּלְבָד, when the latter is not followed by the article and therefore means *any one, any thing*, it expresses the Lat. *nullus, none* (comp. Fr. *ne—personne*). Ex. xii. 16, כָּל־מְלָאכָה לֹא־יַעֲשֶׂה *no labour shall be done*. Ex. x. 15; xx. 4; 2 Chron. xxxii. 15. Prov. xii. 21: xxx. 30. (The negative is here closely connected with the verb, and *there does not happen anything* is = *there happens nothing*. So also אֵין with בִּלְבָד; Eccles. i. 9, אֵין כָּל־הַדָּשׁ *there is nothing new*. But the case is different when בִּלְבָד is made definite, where it means *all, the whole*; Num. xxiii. 13, כָּל־לֹא תִרְאֶה *all of him (his whole) thou shalt not see* (but only a part). On the use of לֹא in interrogative sentences, see § 153, 1.

לֹא put before a noun, either substantive or adjective, forms sometimes with it a kind of compound, as לֹא־אֱלֹה a *not-god* (Germ. *ungott*), who is not God at all, Deut. xxxii. 21; לֹא־דָבָר a *not-thing* (Germ. *unding*) Am. vi. 13; לֹא־חָסִיד *impious*, Ps. xliii. 1.

On the position of לֹא in the clause, see § 145, 1, and Note.

לֹא, like μή, Lat. *ne*, for the *subjective* and *dependent* negation is connected with the *future* (as *Jussive*); hence the phrase לֹא יָבֹא *ne veniat*, may stand either for *he shall not come*, or for *may he not come*. See above, § 127, 3, c, and § 128, 2.

Sometimes it stands absolutely, without the verb, (like μή for μὴ τοῦτο γένηται), *nay I pray, not so*, i. e. *let it not be*; e. g. Ruth i. 13, לֹא בָנִי *not so, my daughters*; Gen. xix. 18. On the interrogative use of it, see § 153, 1.

אֵין (prop. *const. st.* of אֵין *nothingness*) is the negative of הִיא (he, she, it) *is*, and includes the verb *to be* in all its tenses; e. g. Gen. xxxvii. 29, אֵין-יֹסֵף בְּבֹר *Joseph was not in the pit*; Num. xiv. 42, אֵין יְהוָה בְּקִרְבָּכֶם *Jehovah is not among you*. The same formulas are expressed positively with הִיא, and negatively with אֵין, as Gen. xxxi. 29, הִיא לִי *it is in my power* (prop. it is in the power of my hand), Neh. v. 5, אֵין לָאֵל יָדֵנוּ *it is not in our power*. It follows, moreover, α) that the personal pronouns, when they are the subject of the sentence, are appended to אֵין as suffixes; as אֵיןִי *I am not, I was not, I shall not be*, אֵיןֶם, etc. β) When the predicate is a verb, it almost universally takes the form of a participle, the verb of existence being implied in אֵין; Ex. v. 16, אֵין נָתַן *straw is not given*; vs. 10, אֵיןִי נָתַן *I will not give*; viii. 17; Deut. i. 32. γ) As הִיא sometimes signifies *to be present, to be near or at hand*, so אֵין is used in the contrary sense, *to be not present or at hand*; אֵיןִי *he was not present = was no more*, Gen. v. 24.

From אֵין is formed by abbreviation the negative syllable אֵ, employed in compounds as a prefix: it is found in Job xxii. 30, אֵ-נִקִּי *not-guiltless*. In Æthiopic it is the most common form of negation, and is there used even as a prefix to the verbs. On the formation of the interrogative אֵין from אֵין, see § 153, 1.

לֹבֶלֶתִי (prop. *constr. st.* with the ending לֹבֶלֶתִי (§ 90, 3, a) from לֹבֶלֶת *want, non-existence*, stem-word לֹבֶלֶת) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as לֹבֶלֶתִי לֶאֱכַל *to eat, לֹבֶלֶתִי אֶכַל not to eat*, Gen. iii. 11. Rarely with a finite verb it means *that not*, Jer. xxiii. 14.

יָרָם (removing, a clearing away) is the same as *ne, that not, lest*, especially after the mention of an action by which an apprehended evil is to be prevented or shunned (Gen. xi. 4, xix. 15); or after verbs signifying *to fear, to beware* (like δειδω μή, *vereor ne*) xxxi. 24, 31;—also at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, יָרָם פֶּן-יִשְׁלַח יָדוֹ *and now, lest he stretch forth his hand*.

2. Two negatives in the same sentence, instead of destroying each other, as in Latin [and English], make the negation stronger, like οὐκ οὐδεὶς, οὐκ οὐδαμῶς. 1 Kings x. 21, אֵין כֶּסֶף לֹא נִחְשָׁב לְמָאוֹהָ *silver was not at all regarded for any thing*, (in the parallel passage, 2 Chron. ix. 20, לֹא is omitted). Ex. xiv. 11.—Zeph. ii. 2, אֵין בְּמָרָם לֹא-יָבוֹא lit. *before there shall not come* (so in Germ. *ehe er nicht kommt*, and in Lat. *priusquam . . . non*). Is. v. 9, מֵאֵין יֹשֵׁב *prop. without no inhabitant*.

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while its influence extends also to the second. 1 Sam. ii. 3, *multiply not words of pride,—let (not) that which is arrogant come forth from your mouth*. Ps. ix. 19; Job iii. 10; xxviii. 17; xxx. 20. (Compare the same usage in respect to prepositions, § 154, 4.)

## SECT. 153.

## INTERROGATIVE WORDS AND SENTENCES.

1. Interrogative sentences are sometimes, though rarely, distinguished as such merely by the *tone* of voice in which they are uttered; e. g. 2 Sam. xviii. 29, *שְׁלוֹם לְנַעַר* *is it well with the young man?* Gen. xxvii. 24, *אַתָּה זֶה בְּנִי עֵשָׂו* *art thou my son Esau?* 1 Ki. i. 24. This is somewhat more frequent when the sentence is connected with the previous one by וְ; Jon. iv. 11, *וַאֲנִי לֹא אַחֹם* *and should I not spare?* Job ii. 10; x. 8, 9, 13; Judges xi. 23; xiv. 16; and also after the particles וְ (Zech. viii. 6) and אֲנִי (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative character; e. g. with לֹא, when an affirmative answer is expected (*nonne?*) Job xiv. 16, *לֹא תִשְׁמֹר עַל-חַטָּאתִי* *dost thou not watch for my sin?* Jon. iv. 11; Lam. iii. 36, 38; with אֵל in expectation of a negative answer, 1 Sam. xxvii. 10, *אֵל-לִפְשֻׁטָּתָם הַיּוֹם* *ye have not then made an excursion in these days?\**

Even the few interrogative particles originally expressed either affirmation or negation, and only acquired by degrees their interrogative power.†

Respecting וְ and its original demonstrative signification (being related to the article), see § 100, 4.

Probably אֵי *where?* sprung from a negation;—full form אֵינִי (hence אֵינִי *whence?*), prop. *not there, is not there*,—uttered interrogatively, *is not there?* = *where is?* אֵי *is he not there?* for *where is he?* Job xiv. 10 *man dies אֵינִי* *and where is he?* = *אֵינִי* *and he is no more*. In Arabic, אֵי has become an interrogative pronoun = *מִי who?* (comp. the Germ. *wo (where)*, and Eng. *who*); but this is not its original use. On the abbreviation of אֵינִי into אֵי, see § 152, 1.

2. Most commonly the simple question begins with *He interrogative* הֲ *num*,—the disjunctive question with וְ *utrum* followed in the second clause by אִם *an* (אִם—וְ=*utrum—an?*), as in 1 Kings xxii. 15, *אִם-נִהְיֶה . . . הֲנִלְךָ* *shall we go . . . or shall we forbear?* The indirect form of inquiry differs only in having אִם more frequently in the simple question, and in the first member of the disjunctive question.

More particularly—

The וְ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 3, *הֲתִשְׁכַּח לְךָ* *my servant Job?*

\* In the same manner are used οὐκ (*nonne?*) and μή; the former (Hom. *Il.* x. 165, iv. 242) in expectation of an affirmative, the latter (*Odys.* vi. 200) of a negative answer.

† So in Greek and Latin, originally affirmative and then interrogative are ἦ, *num* (= *nunc*), *an* (probably, perhaps); originally negative and then interrogative,—οὐκ, μή,—*ne*; in German, *nicht wahr?* (not true?) *nicht?* (not?)

Often the inquirer expects a negative answer (*num?*), which may be expressed in the tone itself; Gen. iv. 9, אֲנִי הַשֹּׂמֵר אֶתְּ בְרִיתִי *am I the keeper of my brother?* Job xiv. 14, *if a man die, הֲיִחְיֶה will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, בָּנִיתָ לִּי בַּיִת הַזֶּה תִּבְנֶה לִּי *shalt thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, וְגַם תִּבְנֶה לִּי *thou shalt not build a house for me:*) and, *vice versa*, the negative form of the question has the effect of an affirmation; הֲלֹא *nonne?* *is it not so?* for הִנֵּה *behold!* 2 Kings xv. 21; xx. 20, comp. 2 Chron. xxvii. 7; xxxii. 32.\* On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent, when it corresponds, in effect, with the negative form of the question in English; compare the use of *ἢ γὰρ* and *ἢ γὰρ οὐ* for *is not?* and of the Latin, *ne* for *nonne?*† Job xx. 4, הֲיָדָעָה דָּוִד *dost thou (not) know this?*—The simple question is *very* seldom introduced by אִם, and then always in connexion with something already implied which gives a disjunctive sense, like our *or perhaps* (German *oder etwa*), Lat. *an*, as in Is. xxix. 16; 1 Kings i. 27; Job vi. 12.

The *disjunctive* question (*utrum—an?*) is usually expressed under the form אִם—הֲ, also אִם!—הֲ, Job xxi. 4, with emphasis on the first question אִם!—הֲ, xxxiv. 17; xl. 8, 9. Yet also as in German [and English], with או *or* before the second clause, Job xvi. 3, Eccles. ii. 19. The use of this combination אִם—הֲ does not, however, always require opposition between the clauses, but often stands in poetic parallelisms and in other passages (Gen. xxxvii. 8; Hab. iii. 8), where the same question is merely repeated in different words in the second clause, as in Job iv. 17, *is man just rather than God*; and (אִם) *is a man pure rather than his Maker?* vi. 5, 6; viii. 3; x. 4, 5; xi. 2, 7; xxii. 23; hence ! also stands before the second clause in such cases, Job x. 3; xiii. 7; xv. 7, 8, or there is no particle at all to connect the clauses, as in Job xxii. 4.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes הֲ (*whether*), Gen. viii. 8; Ex. xvi. 4, and אִם, Cant. vii. 13; 2 Kings i. 2; the disjunctive question (*whether—or*) אִם—הֲ, Gen. xxvii. 21, and also הֲ—הֲ, Num. xiii. 18.—The formula אִם יִדָּע אִם *(who knoweth whether—not)* is also used affirmatively like the Latin *nescio an*, Esther iv. 14.

For interrogative adverbs of place, time, etc., see § 150, 5.

The words זֶה (§ 122, 2) and אַזְּכִירָה *quite, then*, serve to give animation or intensity to a question (like *ποτέ, tandem*, Eng. *then, now*); as אַזְּכִירָה לָּךְ *what aileth thee now?* *quid tibi tandem est?* Is. xxii. 1; אֵיךְ אִתָּה *where now?* Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Gen. xxvii. 24; xxix. 6; Judges xiii. 11; the negative answer is לא *no*, Gen. xix. 2.

\* In a similar manner, מַה *what?* [*why?*], spoken with indignation, expresses prohibition under the form of reproach or expostulation. Cant. viii. 4, מַה תִּעְרֹר *why do ye rouse?* Job xvi. 6; xxxi. 1. This negative force of מַה is very frequent in the Arabic.

† See Heindorf *ad Plat. Phædr.* 266; Heusinger *ad Cic. de Off.* iii. 17.

## SECT. 154.

## THE PREPOSITIONS.

1. The *simple*\* prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of intellectual relations, as those of time, cause, etc. The prepositions of place originally denote either *rest* in a place, or *motion* from or to a place; but in each class there are some (several in the first, few in the second) which take also the signification of the other.

a) The most important prepositions of *place* are:

α) Of *rest* in a place,  $\text{בְּ}$  *in, by, at*,  $\text{עַל}$  *upon and over*,  $\text{תַּחַת}$  *under*,  $\text{אַחֲרַי}$  *after*,  $\text{לִפְנֵי}$  *before*,  $\text{נֶגֶד}$ ,  $\text{נֹכַח}$ ,  $\text{כּוֹל}$ , *before, opposite to*,  $\text{אַצֵּל}$ ,  $\text{אֵת}$  *with (apud), by, near*,  $\text{בֵּעֵד}$ ,  $\text{בִּעֵד}$  (prop. *in separation from*), *about* ( $\alpha\mu\phi\iota$ ), *behind*,  $\text{בֵּין}$  *between*,  $\text{עֲבָר}$  *on the other side of, beyond*.

β) Of *motion*,  $\text{מִן}$  *from*,  $\text{אֶל}$  and  $\text{לְ}$  *to, towards*,  $\text{עַד}$  *unto, as far as*,—and also (from the former class)  $\text{בְּ}$  *to (usque ad)*,  $\text{עַל}$  *upon, towards*.

γ) Very many of the above-mentioned prepositions express also relations of *time*, as  $\text{בְּ}$  *in, within*,  $\text{מִן}$ ,  $\text{אֶל}$ ,  $\text{עַד}$ .

δ) Of those which denote other relations we may mention,  $\text{כְּ}$  *as* ( $\text{כְּדֵי}$ ,  $\text{כְּפִי}$  *according to*),  $\text{עִם}$  *together with, with*,  $\text{וּלְתַת}$ ,  $\text{וּלְעֵדִי}$  *besides*,  $\text{בְּלֵתִי}$  *without, besides*,  $\text{בְּשַׁעַן}$  *on account of*,  $\text{עֲקָב}$  (prop. *as a reward*), *for, because*.

2. The Hebrew language develops a great degree of dexterity and accuracy of discrimination in the composition of prepositions. Thus, those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it, as in French *de chez, d'auprès*.† So—

a) With  $\text{מִן}$ :  $\text{מֵאַחֲרַי}$  *away from behind*,  $\text{מִבֵּין}$  *out from between*,  $\text{מֵעַל}$  *away from upon or above*,  $\text{מֵאֵת}$  *de chez quelqu'un*,  $\text{מֵתַחַת}$  *away from under*.

b) With  $\text{אֶל}$  (more seldom):  $\text{אֶל אַחֲרַי}$  *to behind or after*;  $\text{לְ מַחוּץ}$  *without, i. e. on the outside of*,  $\text{אֶל מַחוּץ}$  *forth without*, Num. v. 3.

Thus also compound prepositions, which have adopted an adverbial signification, take after them  $\text{לְ}$  (more seldom  $\text{מִן}$ ), and again become prepositions; e. g.  $\text{מֵעַל}$

\* Among these we reckon such forms as  $\text{לִפְנֵי}$ ,  $\text{לְעֵדֵי}$ , which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2. e. g. *from above*.

† When the Hebrew says, *he took the offering from upon the altar* (*away from the top of the altar*), he presents the idea fully;—while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg* [and the Eng. *he takes his hat from the table*], the Fr. omitting one relation, the Germ. [and Eng.] another.

(adv.) *above*, מֵעַל (prep.) *above, over*, מִתַּחַת (adv.) *below*, מִתַּחַת (prep.) *below, under*, מִחוּץ (prep.) *without*, לְבַד לְבַד *separately, aside*, מִן לְבַד *aside from, besides*.

This accessory preposition may also precede the adverbial form; e. g., מִן מִלְכָּד *besides*, מִלְכָּד *without*, Syr. مَعْلَك \*; rarely it is wholly wanting, as מִתַּחַת for מִתַּחַת, Job xxvi. 5.

3. We now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§ 140), and the most important idioms connected with them.†

a) אֵל, which, of all the prepositions, has the greatest variety of significations, denotes, 1) prop. rest *in* a place (ἐν), hence *in* with reference to time, and to state or condition, as בְּאַרְצָא, בְּאַרְצֵית, —with reference to a company, or number of individuals, *among*, e. g. בְּנִיּוֹת, —with reference to bounds or limits, *within*, as בִּשְׁעָרִים *within the gates*, —of high objects, *upon*, as בְּסוּסִים *upon horses*, Is. lxvi. 20; but it has rarely all these significations after verbs of motion = εἰς (like *ponere in loco*). The Hebrew says, α) to drink *in* a cup (for, to drink what is in it), Gen. xlv. 5 (so in Arabic and Chald., Dan. v. 2, ἐν ποτηρίῳ ἐν χρυσῷ πίνειν Xen. Anab. vi. 1, 4, 3, Ezra iii. 6, *in ossibus bibere* in Florus, French *boire dans une tasse*); β) *in* the manner, *in* the model or rule, for *after* the manner or model (comp. ἐν τῷ νόμῳ, *hunc in modum*), as בְּדִבְרֵי according to the command, בְּעֵצַת according to the counsel of any one, בְּצַלְמֵנוּ בְּדִבְרֵנוּ *in (after) our image, after our likeness*, Gen. i. 26; vs. 27, and v. 1, 3, *Adam begat a son* בְּצַלְמוֹ. Somewhat different is the signification in Gen. xxi. 12, *in Isaac* (בְּיִצְחָק) = *after Isaac thy seed shall call themselves*. Especial attention is due to the passages, where we have, γ) the אֵל *essentie* or *pleonasticum* of the grammarians, which everywhere means, *as, tanquam* (Fr. *en*). Ex. vi. 3, *I appeared to Abraham*, etc., בְּאֵל שַׁדַּי *as God Almighty*. Is. xl. 10, *the Lord will come* בְּתִקְוָא *as a strong one*. The most striking use of it is before the predicate-adjective after the verb *to be* (= *conduct* or *behave as*), Eccles. vii. 14, *in the day of joy* בְּטוֹב יְיָהּ *be thou joyful*; Ex. xxxii. 22, *thou knowest the people* הוּא הָיָה *he is one* [without a rival]. (In Arabic this idiom is frequent; see *Thes. Ling. Heb.* p. 174.)

2) Nearness, vicinity (Lat. *ad, apud*), *at, by, on*; בְּנֶהָרָא = ἐν ποταμῷ, *by the river*, Eze. x. 15; בְּעֵינֵי *in the eyes of* = *before the eyes of one* (ἐν ὀφθαλμοῖς, Il. i. 587). In this sense it frequently indicates motion (Lat. *ad*), *to, unto*: it differs, however, both from אֶל *to, towards*, and עַד *unto, usque ad*, since it denotes that the object towards which the motion tends is actually arrived at (which is not determined by the use of אֶל), and yet does not fix attention specially upon this point, as is done by עַד. Gen. xi. 4, *a tower* בְּשָׁמַיִם *whose top may reach to heaven*. Hence, it expresses the relation of verbs of motion (and others analogous to them) to their objects; e. g. אָחֹז *to lay hold on*, נָגַע *to touch*, שָׁאַל *to ask at, to consult*, קָרָא *to call upon*, רָאָה *to look upon*, שָׁמַע *to hearken to*. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears anything. Gen. xxi. 16, *I could not witness the death of the child!* Hence, in a tropical sense, *in respect to, on account of*, as שָׂמַח *to rejoice on account of*, i. e. to have joy in something.

\* In the Syr. مَعْلَك means *over*, as preposition, but مَعْلَك above as adverb (see Hoffmanni *Gram. Syr.* p. 280). The Hebrew in like manner says לְמִן *from* (a starting point) *onward*, for מִן, precisely the Lat. *usque a, usque ex, comp. also inde*.

† For fuller information, Gesenius's *Lexicon* must be consulted.—TR.

With the idea of vicinity, nearness, that of *accompaniment*, and of *help, instrumentality* (*with*) readily connects itself. Gen. xxxii. 11, *with my staff* (בַּמִּזְבֵּן) *I passed over this Jordan*. Ps. xviii. 30, *by thee* (בְּךָ) *have I rushed upon troops*. Verbs of *coming* and *going*, with אָ (to come, or go, *with*) express the idea of *bringing*; e. g. Judges xv. 1, *Samson visited his wife with a kid*, brought her a kid. Deut. xxiii. 5.

b) עַל signifies *upon* (ἐπὶ) and *over* (ὑπὲρ); very frequently of motion (down) *upon* or *over*—(up) *upon* or *over* a thing. In the sense of (resting) *upon*, (coming) *upon*, it is used after verbs signifying *to be heavy*, i. e. *burdensome*, *afflictive* (prop. *to lie heavily upon*), Is. i. 14; Job vii. 20,—*to set* or *appoint over* (*commission*), as עָלַי אֶת־הַמִּשְׁכָּב, *to pity, to spare*, as הוּם עָלַי (prop. *to look tenderly upon*). With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity, after, according to* (with reference to the rule or pattern, *upon* which a thing is laid to be measured or modelled), and of *cause* (*ob quam*), *on account of* [prop. *upon* something as ground or motive], *although*. In the signification *over*, it is often used with verbs of *covering, protecting* עָלַי בָּרָקָה, (prop. *to place a covering, a shield, over*); and so also with those of kindred meaning, as עָלַי לְגִלְתָּם *to contend for one* (prop. *in order to protect him*), Judges ix. 17. It is used for *at, by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending *over*; e. g. הָיָם עָלַי *by the sea* [or, as we may literally render it, *on the sea*]; but also where this is not the case, as עָלַי גַּר, like our *on the side*. Hence, it expresses the relation of motion to the object *at* which it terminates,—*to, towards*, so that in the later Hebrew style and in poetry it is often used for אֶל and לְ; e. g. Job vi. 27; xix. 5; xxii. 2; xxxiii. 23.

c) מִן (§ 102) indicates *motion, removal, away from* anything. Its fundamental signification is *separation from a whole, derivation, descent*. As constr. *st.* of the noun מִן *part*, it properly means *part of*, hence *off, from*, used at first with reference to the part which is taken from the whole, as to give, to take *part of* = *from*. This fundamental signification appears plainest, when it expresses *some* (more rarely *one*) *of*; e. g. 'וְיִשְׂרָאֵל מִן־זִקְנֵי יִשְׂרָאֵל *some of the elders of Israel*, דָּמָם מִן־הַדָּם *some of the blood* (Fr. *du sang*). It has the same signification when (apparently pleonastic) it is connected with the words *one, none*, in the so often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. *not any one, not the least*, prop. *not even a part, a piece, the least portion, of one*. Lev. iv. 2; Deut. xv. 7; Eze. xviii. 10.

In its most ordinary use, with reference to motion *away from*, it forms the opposite of אֶל, עַד, and is employed not merely after verbs which express actual motion, as to depart (*from*), to flee (*from*), but also those of kindred signification, as *to be afraid, to hide, to beware*: comp. in Gr. and Lat. καλύπτω ἀπὸ, *custodire ab*. In its tropical use with reference to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like ἀπὸ νυκτός, *de nocte, from the coming on of night*), as מִן־בִּרְיִיתִי, Job xxxviii. 12, *from the beginning of thy days onward*; or it may mean *next from*, i. e. *immediately after* (ἐξ ἀπίστου, *ab itinere*), as מִן־הַקִּיץ, Ps. lxxiii. 20, *immediately after awaking*. Gen. xxxviii. 24, מִן־שְׁלֹשׁ חֳדָשִׁים *after three months*. Hos. vi. 2.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, of being just *off from* (the *prope abesse ab, pendere ex aliqua re*), see § 150, 1. For its use in the expression of comparison, see § 119, 1.

d) אֶל, אֵלַי (prop. *regions, directions, hence towards*), denotes *motion*, and also merely *direction towards* (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed or not. In the former case it is equivalent to עַד, e. g. אֶל־פִּיהוּ *even unto his mouth*, Job xl. 23; sometimes it means even penetration into a thing, equivalent to אֶל־תְּהֵן, e. g. בּוֹא אֶל־תְּהֵן *to go into the ark*.

It is certainly an unfrequent and improper use of this particle (though sustained by unquestionable examples) when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they found him* אֶל-כַּיִם רַבִּים *by the great waters in Gibeon*. It is so used especially in the formula אֶל-הַמָּקוֹם *at the place*, Deut. xvi. 6; 1 Kings viii. 30; אֶל הָהָר *on the mountain*, 1 Sam. xvii. 3. Compare the Gr. εἰς, ἐς, for ἐν, e. g. ἐς δόμους μένειν, Soph. Ajax, 80. The German use of *zu* in *zu Hause*, *zu Leipzig*, is quite analogous.

e) ל (an abbreviation of אֶל, but more commonly used in the tropical significations), *to, towards*, denoting motion or merely direction, either of physical objects or of the mind: hence, employed as a sign of the dative, and also of the genitive of possession (§ 115, 2), and then with the signification *with respect to, on account of, in behalf of*. Such a *dativus commodi* is used pleonastically (especially in the language of common intercourse and in the later style) after verbs of motion, as *to go, to flee*, especially in the *Imperative*, e. g. לֵךְ-לְךָ *go, get thee away*, בְּרַח-לְךָ *flee* (for thy safety); but also after other verbs, as בְּיָהֳרֶיךָ *be thou like*, Cant. ii. 17. It is a solecism of the later style (common in Syriac) when active verbs are construed with ל instead of the accusative, as ל אֲבֵל, Lam. iv. 5. [Compare Ex. xxvii. 3, Num. xxxii. 15.]

Very often also, especially in poetry, it denotes rest in a place,—hence *at, or in*, with reference to place and time; as לַיְמִינֶךָ *on thy right*, לָעֶרֶב *at evening*. On the use of it after passive and other verbs to denote the efficient cause or author, see § 143, 2.

f) כֹּ (as an adverb, *about, nearly*), as a prep. *as, like to*; for denoting similarity it is doubled כֹּ—כֹּ *as-so*, and also *so-as* in Gen. xlv. 18, in later authors כֹּ—כֹּ; *according to, after*, from the idea of conformity to a model or rule; as a designation of time, *about (circa)*. A pleonastic כֹּ or *Kaph veritatis*, as the grammarians called it, is nowhere found with certainty. In all cases the comparative force applies. כֹּ מְעַט is indeed = מְעַט *little*, but prop. *as a scrap*; Neh. vii. 2, *for he was* כֹּ אִישׁ אֱמִית *as a true man must be*.

4. In the poetic parallelism, a preposition which stands in the first member may (like the negatives, § 152, 3) be omitted in the corresponding place in the second member; e. g. כֹּ, Is. xlviii. 14, *he will do his pleasure on Babylon* (בְּבָבֶל), *and his power on the Chaldeans* (בְּבַשְׂדִּים for כְּבַשְׂדִּים). Hab. iii. 15, Job xii. 12. So also ל Job xxxiv. 10, Is. xxviii. 6; מִן, Is. xxx. 1; תַּחַת, Is. lxi. 7

## SECT. 155.

### THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of אֲשֶׁר and כִּי (§ 104, 1, c), exhibits no small degree of cultivation and copiousness, compared with its usual simplicity. But writers often neglect the means which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connexion:\* hence the various significations

\* Comp. § 107, 1, Rem., § 147, Rem. 1.

which certain conjunctions in frequent use (particularly וְ, כִּי, אֲשֶׁר) either actually have, or at least whereby they must be expressed when translated into our Western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connexions sometimes made by these particles.

Of the most extensive application is וְ, וְ (§ 104, 2):\*

a) Properly and usually *copulative* (*and*), connecting single words as well as whole sentences. When three or more words stand in connexion, it is used either before every one after the first (2 Kings xxiii. 5), or before the last only (Gen. xiii. 2); rarely after the first only (Ps. xlv. 9). In certain phrases it is commonly omitted, as *yesterday* (*and*) *the day before*=*heretofore*, Ex. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio asyndeta*); as Judges v. 27, *at her feet he bowed, he fell, he lay*. Job xx. 19; Cant. ii. 11, v. 6; Is. xxvi. 17.

As connecting *words*, it is often *explicative* (like *isque, et quidem*). 1 Sam. xxviii. 3, בְּרָמָה וּבְעִירוֹ in Ramah and (=even) in his own city, 2 Sam. xiii. 20, Amos iii. 11, iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the εὐ δὲ δυνάμει of the grammarians), 2 Chr. xvi. 14, וְזָנִים וְזָנִים spices and sorts, in the sense of *all sorts of spices*.

As connecting *clauses* or *sentences*, it denotes either *continuation* (for *then*), hence before the apodosis (like German *so* in *da—so*) and after absolute designations of time—(see Gen. iii. 5; Ex. xvi. 6; Prov. xxiv. 27, אַחֲרֵי כִּי־יִבְנֶה אַחֲרֵי afterwards, then build thy house); or *enhancement*, as in Job v. 19, *in six troubles he will deliver thee, yea, in seven no evil shall befall thee*; or *comparison*, as in Job v. 7, *man is born to trouble, and so the sons of lightning fly on high, for just as these* (birds of prey) *fly high*: xii. 11; xxxiv. 3; Prov. xi. 16; xvii. 3; xxv. 3, 25. But the *Vav* is also—

b) *Adversative* (*and yet, while yet*); Judges xvi. 15, *how canst thou say I love thee* וְלִבְךָ אֵין אִתִּי *and (yet) thy heart is not with me* (i. e. *while yet*)? Gen. xv. 2; xviii. 13; Ps. xxviii. 3.

c) *Causal* (*for, because*); Ps. v. 12, *let them ever shout for joy, because (when, since) thou dost defend them*. Is. xliii. 12, *ye are my witnesses* וְאֵין־אֵל וְאֵין־אֵל and I (am) God, that I am God.

d) *Inferential*, (*then, so then, therefore*); Eze. xviii. 32, *I delight not in the death of him that dieth—וְהַשִּׁיבֵנִי therefore turn ye*. In this sense it may stand even at the beginning of a sentence, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, *and he said* וְהָיָה־לָּקֶחַם then take meal; Ps. iv. 4, וְדָעִי then know ye; ii. 10; 2 Sam. xxiv. 3.

e) *Final* (*in order that, so that*); in this sense chiefly with the cohortative or jussive (§ 128).

Of scarcely less extensive application are the two relative conjunctions (prop. relative pronouns) אֲשֶׁר and כִּי=ὅτι, *quod, quum, that, because*,—running almost parallel with each other in their significations, except that כִּי occurs as a conjunction far more frequently and in a great variety of senses, while אֲשֶׁר is generally a relative pronoun, and takes prefixes.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. אֲשֶׁר is even preceded by the accusative particle אֵת; Josh. ii. 10, וְהָיָה אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה וְשָׁמַעְנוּ we have heard (id *quod exsiccarit*) that Jehovah hath dried up,—more commonly אֲשֶׁר־שָׁמַעְנוּ, and still oftener כִּי־שָׁמַעְנוּ. 1 Sam. xxiv. 11, 19. Hence the following uses of כִּי: a) it is employed before words directly quoted, like the Gr. ὅτι (very seldom

\* See fuller particulars on the use of *Vav copulative*, in Gesenius's *Thesaurus* I. p. 393 et seqq.

אֲשֶׁר, 1 Sam. xv. 20); *b*) it is *temporal*=*ὅτε*, prop. (at the time) *that*, (at the time) *when*, sometimes passing over to the conditional power of אִם [Eng. *when*=*if*, differing only in the form of representation], Job xxxviii. 5, comp. vs. 4 and 18 (seldom אֲשֶׁר, Lev. iv. 22; Deut. xi. 6),—but often with an accurate discrimination between the two, well illustrated in Ex. xxi.; *c*) *causal*, *eo quod*, *because*, fully כִּי יֵשׁ, אֲשֶׁר יֵשׁ, *propterea quod*, also *for*=*γὰρ*; repeated (כִּי—כִּי, Is. i. 29, 30, כִּי—כִּי *because—and because*, Job xxxviii. 20), when more than one cause for the same thing is assigned; *d*) *adversative* (in which sense כִּי only is used) either, *α*) after a negative, *but*,—prop. but it is *because*, e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—*but* a Hebrewess, =*for* thou shalt take a Hebrewess, the former being prohibited *because* the latter is to be done; or, *β*) where negation is only implied, e. g. after a question which involves denial (§ 153, 1, 2), when it may be rendered *no, but*,—*but no*,—*for surely* (ἀλλὰ γὰρ) Mic. vi. 3, what (injury) have I done to thee? . . . *for surely* I brought thee up, etc. Job xxxi. 18. See on אִם כִּי below, in No. 2, *i*.

2. We now arrange the remaining conjunctions according to their significations, and in the case of those (very many in number) that have a variety of senses, exhibit together the different uses of each as it first occurs. We must, however, confine ourselves here to a brief general notice, leaving the more complete view, with the references and proofs, to the *Lexicon*.\*

*a*) *Copulative*: besides וְ, י, the properly adverbial forms אֲשֶׁר *also*, and אֲשֶׁר *intensive*, *there is added*, *wholly*, *even*, once combined אֲשֶׁר וְאֲשֶׁר *and even also*, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include *all*, e. g. אֲשֶׁר שְׁנֵינִים אֲשֶׁר בָּל *both the two, all together*. It also merely gives emphasis to the following word: Gen. xxix. 30, *and he loved אֲשֶׁר רַחֵל* Rachel (not, also Rachel) *more than Leah*; 1 Sam. xxiv. 12.—כִּי אֲשֶׁר is prop. *add that*, hence *not to mention*,—according to the connexion, *much more, much less*.

*b*) *Disjunctive*: אוֹ *or* (etym. *free will, choice*, hence prop. *vel*, but also *aut* exclusive, 2 Kings ii. 16). Sometimes it stands elliptically for כִּי אוֹ *or* (be it) *that*, or (it must be) *that*, when it may be rendered *unless that*, e. g. Is. xxvii. 5;—hence the transition to the conditional sense, *if, but if*, Ex. xxi. 36 (the LXX. ἐὰν δέ, Vulg. *sin autem*), *if haply*, 1 Sam. xx. 10, which has been contested without reason (comp. on אוֹלֵי, § 150, 3, Note). Repeated, אוֹ—אוֹ, *sive—sive*, it is the same as אִם—אִם.

*c*) *Temporal*: כִּי אֲשֶׁר = *ὅτε*, *quum* (see above), for which more rarely is used the conditional particle אִם (Is. iv. 4; xxiv. 13); עַד אֲשֶׁר, עַד כִּי *until that*, also אִם עַד, אֲשֶׁר עַד *until that when*, עַד also *during, so long as*, בְּעוֹד, the same, אֲשֶׁר אַחֲרֵי *after that*, מֵאָז (for אֲשֶׁר מֵאָז) *since that*, בְּתוֹךְ, אֲשֶׁר בְּתוֹךְ *before*, מִלְּפָנֶיךָ אֲשֶׁר *before* (Ps. cxxix. 6).

*d*) *Causal*: (besides כִּי אֲשֶׁר, No. 1, *c*, *e*) אֲשֶׁר עַל כֵּן *because, or merely כֵּן*, with the omission of אֲשֶׁר (§ 104, 1, *e*), Ps. xlii. 7; xlv. 3. כִּי-עַל-כֵּן (Gen. xviii. 5; xix. 8; 2 Sam. xviii. 20) and אֲשֶׁר-עַל-כֵּן (Job xxxiv. 27), for *for this cause that*, and emphatically אֲשֶׁר-עַל-כֵּן *for the very cause that*, אֲשֶׁר, בְּעִבּוּר אֲשֶׁר (prop. *on the account, that*), and אֲשֶׁר-בְּחַת (therefore, that), *eo quod, because* כִּי עֲקֵב כִּי (prop. *as a reward that*), *that*.

*e*) *Final*: לְמַעַן אֲשֶׁר *to the end that*, אֲשֶׁר בְּעִבּוּר אֲשֶׁר *in order that* (also causal), וְ *that=in order that* (see above), perhaps וְ, 1 Kings vi. 19. With a negative force: אֲלֵךְ כֵּן *that not, lest* (§ 152).

\* See especially Gesenius's *Heb. Lexicon*, translated by Dr. Tregelles.

† See, on these groups of particles, Gesenius's *Thesaurus* II. p. 682.

*f) Conditional:* principally **אם** and **לִי** (for which rarely **אִלֵּי**), *if*. The first (which is also a particle of interrogation, § 153, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former),—as, if I do—have done—shall do: on the contrary, **לִי** expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence **אם** may properly stand where **לִי** would express the thought more accurately (Ps. l. 12; cxxxix. 8; Hos. ix. 12); but **לִי** cannot be used for **אם**. Especially in solemn asseveration, expressed under the form of conditional imprecation, **אם** is used; Ps. vii. 4—6, **וְיָרֶדְהָ וְאֶת—אִם עָשִׂיתִי זֹאת—יָרֶדְהָ וְנָוִי** *if I have done this—then let the enemy persecute me*, etc.; Ps. xlv. 21; lxxiii. 15; cxxxvii. 5.

What has been said of **אם** and **לִי** holds good, also, when they are connected with the negative, as in **אִם לֹא**, **לֹא יִהְיֶה**, and **לֹא יִבְרָא**. It must be observed further, that **אם**, after forms of swearing, e. g. **כִּי יְהוָה חַי** *as Jehovah lives*, has the force of a negative (hence **אִם לֹא** is affirmative), 2 Sam. xi. 11; xx. 20. There is here an ellipsis, which is sometimes filled up, as in 2 Sam. iii. 35, **כִּי יִבְרָא לִי אֱלֹהִים וְנָחָה יְהוָה בְּיָדֵי אֱלֹהִים** *so may God do to me and more also, if*—Hence generally after verbs of swearing and adjuring, **אם** stands for *not*, Cant. ii. 7, iii. 5, also elsewhere in poetry, as Judges v. 8, Is. xxii. 14. On **אִם**, **כִּי**, **אֲשֶׁר**, as passing over into conditional particles, see above, in No. 2, b, and No. 1, e.

*g) Concessive:* **אם**, with the *Pret.*, even *if* (= though) I *am*, Job ix. 15, with the *Fut.* (though one *were*), Is. i. 18; x. 22; **עַל** (for **אֲשֶׁר** **עַל**), *although*, Job xvi. 17; **כִּי** **גַם** *even when, although*.

*h) Comparative:* **כַּאֲשֶׁר** *as, quemadmodum*, with **כֵּן** in the second member, *as—so*, Is. xxxi. 4; lii. 14, 15.—**כַּאֲשֶׁר** may be omitted in the protasis, Is. lv. 9; Ps. xlviii. 6, and **כֵּן** in the apodosis, Obad. 15. Exact conformity is expressed by **כָּל-עֵצִים** *in all points as*, Eccles. v. 15.

*i) Adversative:* (see on the adverbs, § 147, 3). Decidedly belong *here*, **כִּי** **אֲשֶׁר** *only that—but, nevertheless*, and the difficult combination **אֲשֶׁר** **כִּי** *prop. that if, for if*, most frequently *but if*, in the sense of **כִּי** explained under letter *d*, but united with **אם** to form a connexion with the verb. Ps. i. 1, *happy the man who walks not (if he walks not) in the counsel of the ungodly . . . vs. 2, but if (אם כִּי) his delight is in . . .* Then simply *but*, Ps. i. 4; Gen. xxxii. 29, *but if, but when*, Gen. xxxii. 27, and merely *but=except* (after a negative), xxxix. 9; xxviii. 17.

*k) On the interrogative particles, see § 153, and—*

*l) The optative particles above, under letter f.*

3. A certain brevity and incompleteness\* of expression (see No. 1) appears, among other things, in this, that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus, instead of the full form **עַל אֲשֶׁר** *on the account, that=because*, we have the shorter **עַל** or **אֲשֶׁר**; instead of **כַּאֲשֶׁר** *as (conj.)*, **כִּי**, Is. lxi. 11, and **אֲשֶׁר**, Ex. xiv. 13; 1 Kings viii. 24.

\* More rare is pleonasm, or an unnecessary fulness of expression; e. g. **אִם כִּי**, for *if*, Ex. xxii. 22, comp. old Germ. *wenn dass* (prop. *if it is that*) and old Eng. “if so be that.” On the contrary, a degree of pleonasm in the particles is quite at home in the Chaldee; e. g. **כָּל-קַבְלָדִי** (Germ. *all dieweil*) *wholly—for—that=because*, **כָּל-קַבְלָדִי** *just for this=therefore*. Emphatic, not pleonastic, is the repetition of the conjunction in **וְכִי** *because, even because*, Lev. xxvi. 43. Like the German *sintemal und all dieweil*.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs—

- a) In conditional clauses: Gen. xxxiii. 13, *drive they them hard, then they will die*, —for, if they drive them hard they will die. Job vii. 20, (if) *I have sinned, what do I unto thee?* Gen. xlii. 38.
- b) Where comparison is expressed: Ps. xiv. 4, *אֲכָלוּ לֶחֶם עַמִּי אֲכָלִי* *who devour my people (as) they would eat bread*, prop. (as) *those who eat bread*. Job xxiv. 19, *drought and heat bear off the snow-water*, שְׂאִיל הַטָּאוּ (so) *Sheol (those who) sin*. Jer. xvii. 11.
- c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, *say אַתְּ אֲחֹתִי* *thou art my sister*, commonly *כִּי אֲחֹתִי אַתְּ*. Ps. ix. 21, *that they may learn, they are men*. Is. xlviii. 8, *for I knew, thou art utterly faithless*. Ps. xvii. 3, *I have purposed, my mouth shall not sin*. In all these cases, the second member stands properly in the accusative; comp. § 142, 4, Rem. 2.

## SECT. 156.

## THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אֲהָהִי, אֲוִי, הוֹי), are connected with the object of the threatening or lamentation either by the prepositions עַל, אֶל, לְ, or without any of these particles, as לָנוּ אֲוִי *woe to us!* הוֹי הוֹי גּוֹי *woe to the people!* Is. i. 4; הוֹי אֲחִי *alas, my brother!* 1 Kings xiii. 30.

On the construction of הִגִּיה with the suffixes, see § 100, 5.

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39	188	17	211
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23	231	24	81
25	198	13. 4	217
33	130	7	29
34	230	30	247
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				9	210		7	222
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			28.	8	174	62.	4	187
			29.	1	183	63.	2	188
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A  
HEBREW READING BOOK :

BY

BENJAMIN DAVIES, PH. D., D.D.



# HEBREW READING BOOK.

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## P R E F A C E.

THIS Reading Book is designed as an introduction to the translation of Hebrew, and based upon special and constant references to the forms and rules of Gesenius's Grammar. It is well known that by such a plan the difficulty of learning the inflexions and constructions of a language may be effectually lessened. This advantage is here intended to be secured to the Hebrew beginner.

In selecting and arranging the portions for translation, great pains have been taken to make them progressive (from short and easy to more difficult), and also as diversified as the limited space would allow,—so covering nearly the whole ground of the Grammar with the references.

In the Notes, the main object has been to furnish the learner with those references to the Grammar, by which he will be able to understand the forms and the constructions, and so to make himself master of its principal contents. Other help is given where needful, especially in the first exercises; but care has been taken to leave suitable scope for the skill and research of the student, lest he should become too dependent on such assistance. The experienced teacher, also, will find sufficient scope for his *vivâ voce* instruction, while conducting the student through the portions.

In order to avoid a *mechanical* committing to memory, the teacher should go over each new Paradigm with the scholar, and orally explain the deviations from the Regular Verb, and the *normal*

forms indicated by the asterisk. In this way the memory will be greatly assisted by a perception of the analogy and structure of the language. Thus, for example, if the scholar perceives in Parad. G. how the 3rd pers. Pret.  $\text{סָב}$ ,  $\text{סָבָה}$  is a model for the 3rd Pret. plur.  $\text{סָבּוּ}$ , and how  $\text{סָבּוֹת}$  is a model for all the remaining forms of the first and second person, he then has in reality but *three* new forms to learn for the whole Preterite. If he further perceives how all these verbs fundamentally follow the same analogy, he is less deterred by the multiplicity of the Paradigms, which he can thus reduce, in effect, to but one, greatly to the assistance of the memory and the facility of finding out doubtful forms.

In connexion, however, with the foregoing lessons, and during the first weeks of instruction, something should be read and translated (such as the Scripture Phrases in this Reading Book), to afford the teacher the opportunity to explain the Article and Particles, the *construct state*, etc., of Nouns, and to exercise the student in the inflexion of Verbs. The teacher should take care that in these exercises the pupil *reads with fluency*, without stumbling and stammering. For this end, it is best to *read aloud* and repeatedly what one already understands. Besides the readiness in *reading*, there ought to be expertness in *writing* the characters, so that they may be distinctly legible to others.

As a further exercise in the Irregular Verbs, it is especially recommended to write out the inflexions

of a few others, after the model of the Paradigms, and then to do the same wholly from recollection. Then the student may begin to inflect in writing such verbs as partly follow more than one Paradigm, e. g. *סִיב*, *הִלָּץ*, etc. In doing this, it will be found necessary to enter more fully on the study of those sections of the Grammar which impart the requisite information, and even to notice the exceptions in the Remarks.

With the Paradigms of Nouns, the same course may be followed; but it is necessary, moreover, that the learner should be accustomed to trace back the noun to the stem-word or root. Indeed, these two points affecting the noun, viz., its *derivation* and its *declension*, must be constantly attended to in acquiring the language.

As soon as a good knowledge of grammatical forms is gained, there must be a systematic effort to acquire the no less important knowledge of words. The memory must, of course, be tasked for this purpose, just as in learning any other language. It is an injurious plan to require of the pupil but seldom or never the effort of committing to memory. *Tantum scimus, quantum memoria tenemus.*

The perusal of the Syntax may sometimes be left to the student without oral instruction; and so also

may the complete mastering of the whole Grammar. But this leads us to another point, viz., the inexpediency of using *skeleton grammars*, which give but a rough sketch of the forms and structure of the language. A full Grammar should be used at once, in which the more important parts, usually printed in larger type, should be learned first, leaving the rest in smaller type for after study.

As appropriate *Exercises* in Hebrew composition, the student may be required to *re-translate* from memory what he has just translated from the Hebrew; to read and point some unpointed text; and also to *write* out Hebrew translations to be examined by the teacher, with reference to the inflexion and pointing of the words, and also to their syntactical construction.

To the above suggestions by Gesenius, it may be well to add, that the *blackboard* may often be used with advantage by a teacher who meets a class in a lecture-room. It was so employed by the great Hebraist himself, in lecturing to his large classes of students.

No pains have been spared to ensure perfect accuracy in this production, as well as in the Grammar. It is confidently hoped, therefore, that there will be no room to complain of typographical or other errors.

# READING LESSONS.

## I. SCRIPTURE PHRASES AND SENTENCES.

- 1 פְּרִי נָדָל \* לֵבָב:
- 2 דְּבַר הַפֶּלֶךְ הַגָּדוֹל:
- 3 יָמִי שְׁנֵי חַיֵּי אֲבוֹתַי:
- 4 וְכֹר צְדִיק לְבִרְכָּה:
- 5 אִתָּה יְהוָה טוֹב וְסֶלָח:
- 6 תִּקְטֹל אֱלֹהֵי רִשָּׁע:
- 7 מִי יִשְׁפֹּן בְּתֵר קִדְשֶׁךָ:
- 8 כִּבְדֵּךְ הִרְעִב בְּאַרְצִי:
- 9 אֵיךְ סָפַר אֶת־הַמַּגְדָּלִים:
- 10 צֶדֶק כִּשְׁמִיִּם נִשְׁקָה:
- 11 יִזְכֹּר עוֹן אֲבוֹתָיו:
- 12 מִי חָפֵן אֲתֵירוֹת יְהוָה:
- 13 כִּבְדֵּךְ אֶת־אֲבִיךָ וְאֶת־אִמֶּךָ:
- 14 דָּמוֹ מִיָּדֶךָ אֲבָקֶשׁ:
- 15 וְנִבְרַחְתִּי מֵאֲרִץ הָעֲבָרִים:
- 16 הַכְּבִיד נִחְשִׁיתִי:
- 17 עַל יְהוָה הִשְׁלַכְתִּי מִרְחֹם:
- 18 אֲשִׁתְּפֹר מִעוֹנִי:
- 19 וְעַתָּה תִּתְחַזְּקֶנָּה יְדֵיכֶם:
- 20 דּוֹר יִשְׂרָאֵל יִבְרָךְ:
- 21 כִּי תִשְׁכַּחַת אֱלֹהֵי יִשְׂרָאֵל:
- 22 בֵּן חֶסֶד יִשְׁפּוּחַ אֲבִיו:
- 23 יְהוָה יִשְׁמְרֶךָ מִכָּל־רָע:
- 24 הִדְרִיבֵנִי בְּאִמְתְּךָ וּלְמִהְרֵי:
- 25 כִּשְׁמֵעֶכֶם אֶת־קוֹל הַשֹּׁפָר:
- 26 וְהָ וְדָבָר מִנְעוּרֶךָ כִּי לֹא־שָׁמַעַתְּ בְּקוֹלִי:
- 27 סְבוּנִי כְּבָרִים דַּעְכוּ בְּאִשׁ קוֹצִים:

- 28 הִדְלֹת תִּסּוּב עַל־צִדָּה וְעַל עַל־מִטָּתוֹ:
- 29 אִזּוּ הִנְחַל לְקָרָא בְּשֵׁם יְהוָה:
- 30 בְּכָל־לֵב אֲצִיר פְּקוּדֶיךָ:
- 31 תִּמְלִי הַנֶּפֶשׁ וְהָרֵשֶׁת מִתְּלָךְ:
- 32 אִם־תַּעֲצֹנִי לֹא־אֶבֶל בְּלִחְמוֹךָ:
- 33 הוֹשִׁיעֵנִי יְהוָה וְאֶנְשִׁיעָה:
- 34 אָדָם יִלְוֵד אִשָּׁה קָצֵר יָמִים וְיִשָּׁבַע רָגֹז:
- 35 וְהִנֵּה סֶלֶם כּוֹצֵב אֶרֶץ וְרֹאשׁוֹ מִגִּיעַ הַשָּׁמַיִמָּה:
- 36 אֶת־מִי חֲרַפְתָּ וְנִדְפַתְתָּ וְעַל־מִי הִרְיֹמוֹת קוֹל:
- 37 מִהָאֶבֶל יָצָא מִכָּאֵבֶל וַיִּמְעוּ יָצָא מִחֹחֶק:
- 38 הַנִּגְלָה נִגְלֹתִי אֶל־בֵּית אֲבִיךָ:
- 39 לְקַחַת נֶפֶשׁ וְזָמְנוֹ:
- 40 אֶל־אֶרֶצִי וְאֶל־מִלְדֹתַי אֵלֶיךָ:
- 41 בְּנֵי שְׂמֹר אֲמָרִי וּמִצּוֹתַי תִּצְפֹּן אִתָּךְ:
- 42 מִחַ בִּידֶךָ אֲבָנִים נִדְלוֹת וְטַמְנָתָם:
- 43 מִהֲרִיבֹו מַעֲשֵׂיךָ מִלֵּאָה הָאָרֶץ קִנְיֶיךָ:
- 44 מִהֲדַחֲוֹךְ מִדְּבִשׁ וְכֹה עוֹ מֵאֲרִי:
- 45 וְהִחַל נָח אִישׁ הָאֶרֶץ וַיִּטַּע בָּרֶם:
- 46 הָרָף מֵאֶפֶס וְעוֹב חֲמוֹה:
- 47 מִכָּה אִישׁ וְנִמֹּת מוֹת וְיָמָת:
- 48 וְתֹאמַר הָאִשָּׁה הַנֶּחֱשֵׁת הִשִּׁיאֵנִי וְאֶבֶל:
- 49 שְׁמַעְתִּי אֵת אִשְׁר־שָׁלַחַת אֵלַי:
- 50 בְּאִשׁ יִשְׁרְפוּ אֹתוֹ וְאֶתְהוֹן:
- 51 לְכִי־אִתְּ מִלְכִּי עֲלֵנוּ:
- 52 עֵשֶׂה נַעֲשֶׂה אֶת־נִדְרֵינוּ אִשְׁרֵנוּ נִדְרֵנוּ:
- 53 אֲנִכִּי הַעֲלִיתִי אֶתְכֶם מֵאֲרִץ מִצְרַיִם:
- 54 לֹא־תִחַם שָׂחַד כִּי הִשְׁחַד יַעֲזֹר עֵינִי חֲקָמִים:
- 55 אֶל־יִשְׂרָאֵל אֱלֹהֶיךָ אִשְׁרֵךְ אִתָּה בּוֹקֶם בּוֹ:
- 56 חֲנוּ לָנוּ מִיָּם וְנִשְׁתַּחֲוֶה:
- 57 אֶל־תִּפְרֹךְ בְּרִיתְךָ אֶתְנוּ:
- 58 כִּלְמֹקוֹם אִשְׁרֵךְ תִּדְרֹךְ בָּךְ וְנִלְכֶם בּוֹ לָכֶם נִתְתִּיו:
- 59 בְּיָמִים הָהֵם הִחַל יְהוָה לַמְצוֹת בְּיִשְׂרָאֵל:

\* The accent or tone of words in these Phrases is always at the end, except when marked on the *penultima* by the sign ( ˆ ), or by one of the regular accents (§ 15).

60 אֲבִיךָ הַקָּבִיר אֶת־עֲלָנוּ וְאַתָּה הַקָּל מְעַלְּנוּ:

61 לָךְ אֶל־נִמְלֶכָה עָצָל רָאֵה דְרָכֶיךָ וְחַכְמָה:

62 לֹא־תַעֲלֶה וְלֹא־תִלְחֲמוּ עִם־אֲחֵיכֶם:

63 וְגַם מִשָּׁה אֶת־דָּרוֹ וְזֶה אֶת־הַפֶּלַע בְּנִטְהוּ פְּעֻמָּים:

64 הֵן מַלְתִּי מִה אֲשִׁיבֶנְךָ יְדֵי שְׁמִתִּי לְמוֹרֶי:

65 הֲלֹא אָב אָחֵךְ לְכָלֵנוּ הֲלֹא אֵל אָחֵךְ בְּרָאֵנוּ מִדּוֹעַ

נִכְנַד אִישׁ בְּאֵחָיו לְחַלֵּל בְּרִית אֲבֹתֵינוּ:

66 יְשָׁלִים יוֹם וְשָׁלֹשֶׁת יָמִים מִשָּׁב בְּדָמֵי טְהֻרָה בְּכָל־

קָדִישׁ לֹא־תַעַז וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מִלֻּאֲרֵת

יָמֵי טְהֻרָה:

## II. EXTRACTS IN PROSE.

### 1. THE PRIESTS' BENEDICTION.

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22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 23 דַּבֵּר אֶל־אַהֲרֹן

וְאֶל־בָּנָיו לֵאמֹר כֹּה תִבְרַכּוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם:

24 יְבָרַכְךָ יְהוָה וְיִשְׁמְרֶךָ: 25 יֵאָר יְהוָה. פָּנָיו אֵלֶיךָ

וַיִּתְנֶנְךָ: 26 יֵשָׂא יְהוָה אֶלֶיךָ וַיִּשָּׂם לְךָ שָׁלוֹם:

### 2. JOTHAM'S PARABLE.

Judges ix. 6—15.

6 וַיֹּאחֲזֵפוּ בָל־בַּעַל שָׂבַם וְכָל־בֵּית מוֹלָא וַיִּכְלְוּ וַיִּמְלִיכוּ

אֶת־אֲבִיתָא לְמִלְכָּא עִם־אֱלֹהֵי מִצָּב אִשָּׁר בְּשָׁבָם: 7 וַיַּגִּידוּ

לְיוֹתָם וַיִּלְךְ וַיַּעֲמֹד בְּרֹאשׁ הַר־גִּרְזִים וַיִּשְׁאָר קוֹלוֹ וַיִּקְרָא

וַיֹּאמֶר לָהֶם שְׁמָעוּ אֵלַי בַּעַל שָׂבַם וַיִּשְׁמַע אֲלֵיכֶם אֱלֹהִים:

8 הֲלוֹךְ הִלְכּוּ תַעֲצִים לְמִישָׁתָּה עֲלֵיהֶם מִלְכָּא וַיֹּאמְרוּ לְזִית

מְלוֹכָה עֲלֵינוּ: 9 וַיֹּאמֶר לָהֶם הַזִּית הַחֲדֵלְתִי אֶת־דִּשְׁנוֹ

אֲשִׁרְבִּי יִבְכְּדוּ אֱלֹהִים וְנִשְׁמָע וְהִלְכְתִּי לְנוֹעַ עַל־הַעֲצִים:

10 וַיֹּאמְרוּ הָעֲצִים לְחֹמֶה לְכִי־אֵת מְלִיכָא עֲלֵינוּ: 11 וְהָאִמֶּר

לָהֶם הַחֲמֹנִת הַחֲדֵלְתִי אֶת־מִטְחָמִי וְאַת־הַנִּיבְתִּי הַטּוֹבָה

וְהִלְכְתִּי לְנוֹעַ עַל־הַעֲצִים: 12 וַיֹּאמְרוּ הָעֲצִים לְגֹזֶן לְכִי־

אֵת מְלִיכָא עֲלֵינוּ: 13 וְהָאִמֶּר לָהֶם הַגֹּזֶן הַחֲדֵלְתִי אֶת־

תִּירוֹשִׁי הַמִּישָׁמָה אֱלֹהִים וְנִשְׁמָע וְהִלְכְתִּי לְנוֹעַ עַל־

הָעֲצִים: 14 וַיֹּאמְרוּ כָל־הָעֲצִים אֶל־הָאִמֶּר לָךְ אֶת־

מִלְכָּא־עֲלֵינוּ: 15 וַיֹּאמֶר הָאִמֶּר אֶל־הָעֲצִים אִם בְּאַהֲבָת

אִתְּכֶם מִשְׁתִּים אֲנִי לְכָלְכֶם עַל־כֶּם בָּאוּ חֲסִי בַּעַל וְאִם־

אֵין תַּעֲזֹא אֲשֶׁ מִדְּהָאִמֶּר וְתֹאבֵל אֶת־אֲרוֹג הַלְבָּנוֹן:

### 3. ELIJAH'S ASCENSION.

2 Kings ii. 1—12.

1 וַיְהִי בְּהַעֲלוֹת יְהוָה אֶת־אֱלֹהָיו בְּפָעֻרָה הַשָּׁמַיִם

וַיִּלְךְ אֱלִיהֶו וְאַלְיָשָׁע מִדֶּחֲזָלָל: 2 וַיֹּאמֶר אֱלִיהֶו אֶל־

אַלְיָשָׁע שְׁבִי־נָא כֹה בִי יְהוָה שְׁלַחְתִּי עַד־בֵּית־אֵל וַיֹּאמֶר

אַלְיָשָׁע מִי־יְהוָה וְהִינֵנִפְשָׁךְ אִם־אֲעֹבֶבְךָ וַיִּרְדּוּ בֵּית־אֵל:

3 וַיֵּצְאוּ בְּנֵי־הַנְּבִיאִים אֲשֶׁר־בֵּית־אֵל אֶל־אַלְיָשָׁע וַיֹּאמְרוּ

אֲלֵיו הִידְעָתָ בִּי הַיּוֹם יְהוָה לָקַח אֶת־אֲדֹנֶיךָ מֵעַל רֹאשְׁךָ

וַיֹּאמֶר גִּם־אֲנִי וְדַעְתִּי הַחֲשִׁי: 4 וַיֹּאמֶר לוֹ אֱלִיהֶו אַלְיָשָׁע וְ

שְׁבִי־נָא כֹה בִי יְהוָה שְׁלַחְתִּי וַיִּרְחוּ וַיֹּאמֶר מִי־יְהוָה וְהִי־

נִפְשָׁךְ אִם־אֲעֹבֶבְךָ וַיֵּבֹאוּ וַיִּחֲזּוּ: 5 וַיִּנְשְׁטוּ בְּנֵי־הַנְּבִיאִים וְ

אִשָּׁר בִּירְחוּ אֶל־אַלְיָשָׁע וַיֹּאמְרוּ אֲלֵיו הִידְעָתָ בִּי הַיּוֹם

יְהוָה לָקַח אֶת־אֲדֹנֶיךָ מֵעַל רֹאשְׁךָ וַיֹּאמֶר גִּם־אֲנִי וְדַעְתִּי

הַחֲשִׁי: 6 וַיֹּאמֶר לוֹ אֱלִיהֶו שְׁבִי־נָא כֹה בִי יְהוָה

שְׁלַחְתִּי מִי־יְהוָה וַיֹּאמֶר מִי־יְהוָה וְהִינֵנִפְשָׁךְ אִם־אֲעֹבֶבְךָ

הַקְשִׁיחַ לְשֹׁאֹל אֶם-תִּרְאֶה אֹתִי לֶחֶם מֵאֲמֹךְ יְהִי-לֶךְ בְּךָ  
וְאִם-אֵין לֹא יִהְיֶה: 11 וַיְהִי הַמָּחַ הַלְכִים הַלֹּחַ וְרִבְרָ  
וַהֲנִי רֶכֶב-אִשׁ וְסוּסִי אִשׁ וַיִּפְרְדּוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֶלְהֵנו  
בְּסַעֲרָה הַשָּׁמַיִם: 12 וְאֶל־יִשְׁעֵי רָאָה וְהוּא מִצַּעַק אֲבִיו  
אֲבִי רֶכֶב יִשְׂרָאֵל וַיִּפְרְשׁוּ וְלֹא רָאִהוּ עוֹד וַיִּחַלֵּק בְּבִנְיָדָיו  
וַיִּקְרַעם לְשָׁנִים קְרָעִים:

וַיִּלְכְּדוּ שְׁנֵיהֶם: 7 וַחֲמִישִׁים אִישׁ מִבְּנֵי הַנְּבִיאִים הָלָכוּ  
וַיַּעֲמֵדוּ מִנְּגֵד מִרְהוֹק וּשְׁנֵיהֶם עָמְדוּ עַל-תִּירְהוֹ: 8 וַיִּשְׁחַ  
אֶלְהֵנו אֶת-אֲדָרְתּוֹ וַיִּגְלֵם וַיַּגִּד אֶת-תַּפְּלִים וַיַּחֲזֵנו הַנָּחַ  
וַהֲנִי וַיַּעֲבְדּוּ שְׁנֵיהֶם בְּהַרְבֵּה: 9 וַיְהִי בַעֲבָדָם וְאֶלְהֵנו  
אָמַר אֶל-אֲלִישָׁע שְׂאֵל מֶנָּה אֶעֱשֶׂה-לָּךְ בְּטָרִם אֶלְמָה מֵעַמֶּךָ  
וַיֹּאמֶר אֲלִישָׁע וַיְהִינָה פִּי-שְׁנַיִם בְּרוּתָה אֵלָּה: 10 וַיֹּאמֶר

### III. EXTRACTS IN POETRY.

#### CHARACTERISTICS OF HEBREW POETRY.

BEFORE the student begins to translate the following Extracts, it is proper in a few brief statements to call his attention to the subject of Hebrew Poetry. Those who may desire fuller instruction are referred to Lowth's *Lectures on Hebrew Poetry*, especially Lecture xix.; Herder's *Geist der Hebr. Poesie*; De Wette's *Einleitung in die Psalmen*; Ewald's *Poetische Bücher*, I.; and Nordheimer's *Hebrew Grammar*, §§ 1120—1130.

The greater part of the Old Testament is poetical in its composition, though only the Psalms, Job, and Proverbs (technically called *אמנות*, from the first letter in the Hebrew name of each) are generally termed poetical books. The style of these writings is, however, very unlike what is called poetry in most other languages. It does not consist in metre, like the versification of the Greeks, the Romans, and nearly all other nations; and much less does it exhibit rhyme (see below), like most of the poetry of modern Europe and Asia. In its form or structure, the poetry of the ancient Hebrews was distinguished from prose, chiefly if not solely, by brevity of expression, and by impressing the sentiments in the way of repetition, comparison, or contrast. Hence, it

has some characteristics of *language*, viz., the use of peculiar words, forms of words, etc., as explained in the Grammar, § 2, 4. But the grand characteristic, which in fact constitutes its rhythm, is a proportion or correspondence in thought and expression\* between the clauses of a sentence, which accordingly, in its simplest form, consists of only two members (*δίστυχον*).

Hence the poetry or rhythm of the Hebrews is generally termed *parallelism*,† as consisting in a mutual correspondence between the members of a period. And the different modes of exhibiting this

\* Sometimes the proportion or correspondence appears only in expression, while the thought runs on in the common way of prose, as in Job ix. 2, 3, 4.

† It is very often of essential service to the interpreter of Scripture to notice this parallelism. There are numerous expressions and passages to the meaning of which a clue may thus be obtained. For example, in Ps. lxxvi. 3 (*his tabernacle is בְּשָׁלֶם*, and *his dwelling place in Zion*) it has been doubted whether בְּשָׁלֶם means *in peace* or *in Salem*; but the doubt can scarcely remain when one considers the corresponding clause, where *in Zion* stands parallel to the term in question, and determines it to mean *in Salem*.

parallelism mainly constitute the varieties of the poetic style, of which these are the principal:—1. Lyric Poetry, consisting chiefly of such compositions as the Psalms, distinguished by the effusion of pious sentiments. 2. Epic Poetry, as in Job—at least the style of this book resembles the epic more than any other production of the classic muse. 3. Didactic Poetry, as in the Proverbs. 4. Pastoral Poetry or Idyls, such as the Canticles. 5. Prophetic Poetry, which is best exemplified in the earlier prophetic books (Joel, Isaiah, Habakkuk, etc.), for in the later (e. g. Ezekiel, Haggai, Zechariah), it scarcely differs from prose.

Parallelism is generally distinguished into three sorts, according to the relation in sense between the corresponding members, which relation may be *synonymous*, *antithetic*, or *synthetic*.

1. *Synonymous Parallelism*.—In this the second member is more or less a repetition of the first. These examples may serve to illustrate the correspondence:—

Prov. vi. 2.

נֹכַחְתָּ בְּאִמְרֵי־פִי  
נִלְכַּדְתָּ בְּאִמְרֵי־פִי :

Thou art snared in the words of thy mouth ;  
Thou art taken in the words of thy mouth.

Job v. 6.

כִּי לֹא־יָצָא מִעֶפֶר אֲנוֹן  
וּמִצָּרָה לֹא־יֵצֵיחַ עָמָל :

For affliction comes not forth from the dust ;  
And trouble springs not forth from the ground.

Sometimes each member of the parallelism consists of two parts, so that we have four clauses, as in

Gen. iv. 23.\*

עָדָה וַיְצַלָּה נִשְׁמָעֵן קוֹלִי  
נִשְׁעִי לִבְנֵי הָאֲנוּחָה אִמְרָתִי

כִּי אִישׁ הִרְנֵתִי לִפְעָעִי  
וַיָּלֶךְ לְחִבְרָתִי :

Adah and Zillah, hear my voice,  
Ye wives of Lamech, hearken to my speech ;  
For I have slain a man to my wounding,  
And a youth to my hurt.

As another instructive example of this parallelism with four clauses, we may adduce Ps. xix. 8

תּוֹרַת יְהוָה תְּמִימָה  
מִשְׁיִבְתָּ נָפֶשׁ  
עֲרוֹת יְהוָה נֶאֱמָרָה  
מִהַבִּימוֹת פִּתִּי :

The law of Jehovah is perfect,  
Reviving the spirit ;  
The testimony of Jehovah is sure,  
Making wise the simple.

It may be remarked in general, that under this *synonymous parallelism*, which is the most frequent form of the Hebrew rhythm, we find an exceedingly great variety of constructions.

2. *Antithetic Parallelism*.—In this the idea of the second member stands in opposition or contrast to

29. But there is no satisfactory proof that in these or other cases the rhyme was (as De Wette, etc., suppose) *designed* by the poet. On the contrary, it is almost certain that the poet had no such design. For, if he had, he might with perfect ease have given in Job vi. *ten more* rhymes, e. g. in vs. 8 there might be as good a rhyme as we find in vs. 9, by a very simple change in the arrangement of the words ; thus, instead of the present order—

מִרְיֹנָה קְבוֹא שְׂאֵלֹתִי  
וְהַקְנֵתִי יָהֵן אֵלֶיהָ :

he might, without affecting the sense, have written—

מִרְיֹנָה קְבוֹא שְׂאֵלֹתִי  
וְהַקְנֵתִי אֵלֶיהָ הַקְנֵתִי :

As another proof that rhymes in Hebrew Poetry are *undesigned*, we may point out the fact, that they consist in the recurrence of like *suffixes* or *terminations* in the *inflexions* of nouns and verbs, so that they actually often appear also in the plainest prose, e. g. Josh. xxiii. 11—

וַיִּשְׁמְרוּם מִיָּאֵר לְעִשְׂתֹּתֵיהֶם  
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיהֶם

\* This passage strikingly exhibits *rhyme* as well as parallelism. The same is found in many other poetic sentences ; e. g. in Job vi. we find it *six times*, viz., in vs. 4, 7, 9, 13, 22,

that of the first. This construction is specially frequent in the book of Proverbs, where very many of the sentiments are thus illustrated or impressed by antithesis; e. g. Prov. x. 1:

בן חכם יִשְׂמַח־אב  
ובן פֶּסֶל תּוֹנֵת אִמּוֹ;

A wise son maketh a glad father;  
But a foolish son is the heaviness of his mother.

For other examples, see Ps. i. 6; cii. 27, 28; cxlvii. 6; Is. i. 3.

3. *Synthetic Parallelism*.—In this the idea of the first member is enforced not so much by repetition or antithesis in what follows, as by expansion and modification; e. g. Ps. xxvii. 4:

אֶתֵּת נְשָׂאֲלֹתִי מִנְּאֻת־יְהוָה  
אוֹתָהּ אֲבַקֵּשׁ  
שִׁבְתִּי בְּבֵית־יְהוָה כְּלִי־חַיִּי

לְחַוֹּת בְּנֻעַם־יְהוָה  
וּלְבַקֵּר בְּהִיבְלוֹ;

One thing I ask from Jehovah,  
It will I seek after,—  
My dwelling in the house of Jehovah all the days  
of my life,  
To behold the beauty of Jehovah,  
And to inquire in his temple.

\*.\* In most editions of the Hebrew Bible, the poetry is not given (as in the above examples) in lines according to the parallelism, but appears in the same form as the prose (except in Ex. xv., Deut. xxxii., Judges v., and 2 Sam. xxii). The *accents*, however, serve to indicate the divisions or lines. Thus, a simple parallelism is divided into two members by *Athnach* (—) or *Merka* with *Mahpakh* (—); and in a compound one the subdivisions of the members are usually made by *Zaqeph-qaton* (—) and *Rebhia* (—).

# 1. PART OF THE SONG OF MOSES.

Deut. xxxii. 1—4.

וַתִּשְׁכַּח הָאָרֶץ אֲמִרֶי־י:  
מִגֵּל פֶּטֶל אֲמַרְתִּי  
וְכִרְבִּיבִים עָלֶי־עָשָׂב:  
הָבֹו נָדָל לְאֵלֵהֶינִי:  
כִּי כָל־דֶּרֶבְיוֹ מִשְׁפֹּט  
צָדִיק וְיֹשֶׁר הוּא:

1 הָאָרֶץ הִשְׁכַּחַת וַאֲדַבְּרָה  
2 יַעֲרֶה בְּמִטְרָא לִמְחִי  
פִּשְׁעֵיהֶם עָלֶי־דָשָׁא  
3 כִּי יָשָׁם יְהוָה אֶקְרָא  
4 הַצִּיּוֹר תִּמְצֵחַ פֶּעֱלוֹ  
אֶל אֲמוֹנָה וְאֶין עֹל  
צ'רְבִי

## 2 PARABLE OF THE DEGENERATE VINEYARD.

Isaiah v. 1—7.

1 אֲשִׁירָה נָא לְיָדַי שִׁירַת דּוֹדִי לְבָרְכּוֹ כִּי הִנֵּה לְיָדַי  
בְּרֶכֶן בְּרִשְׁמִי: 2 וַיַּעֲזֹקְהוּ וַיִּסְקָלְהוּ וַיַּטְעֵהוּ שֶׁחַק וַיְבֹן מִגְדָּל  
בְּתוֹכּוֹ וַיִּבְנֶה־סֶבֶב חֹזֶב בּוֹ וַיִּקַּח לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאִשִּׁים:  
3 וַעֲתָרָה יֹשֶׁבֶת יְרוּשָׁלַם וְאִישׁ יְהוּדָה נִשְׁפָּטוּ־לָהּ בִּינִי וּבִין  
בְּרָמִי: 4 מִהֲלַעֲשׂוֹת עוֹד לְבָרְכּוֹי וְלֹא עֲשִׂיתִי בּוֹ מְדוּעַ  
מִוִּיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאִשִּׁים: 5 וַעֲתָרָה אֲדִיעָה־נָּא  
אֶתְכֶם אֵת אֲשִׁירָאֲנִי עֲשֵׂה לְבָרְכּוֹי חֶסֶד מִיֻּצְלוֹ וְהִנֵּה לְבָעַר

פְּרִין וְגֵרֹו וְהִנֵּה לְמִדְרָם: 6 וְאֲשִׁיתָהוּ בְּתָה לֹא וַיֹּמַר וְלֹא  
יַעֲרֶה וְעֵלָה שְׂמִיר וְיִשִּׁית וְעַל הָעֵבִים אֲצַנֵּה מִתְמַטִּיר עָלָיו  
מִטָּר: 7 כִּי בָרַם יְהוָה צְבָאוֹת בֵּית יִשְׂרָאֵל וְאִישׁ יְהוּדָה  
נָטַע יַעֲשִׂיוּעָיו וַיִּמּוּ לְמִיֻּצְפֹּט וְהִגְדָּה מִשְׁפָּחָה לְעִדְדָהּ וְהִגְדָּה  
צַעֲקָה:

## 3. PRAISE OF A GOOD WIFE.

Prov. xxxi. 10—31.

10 אֲשִׁת־חֵיל מִי יִמְצָא וְרַחֵם מִפְּנִינִים מִכְרָה: 11 בָּטַח  
בָּהּ לֵב בַּעֲלָהּ אֲשֶׁלֶּל לֹא יִחָסֶר: 12 וּמִלְתָּהוּ טוֹב וְלֹא־דַעַר  
כָּל יָמֵי חַיֶּיהָ: 13 דִּרְשָׁה צִמּוֹר וּפְשִׁתִּים וְתַעֲשֶׂה בְּחָפְזָן

פָּתְחָהּ: 14 הִיטְהוּ פְּאִנְיוֹת סוּהַר טְמִירָהּ תְּכֵימָה לְחֶמֶה:  
 15 וְחֶמֶה אֶבְעוֹר לֵילָה וְתַמְזַמְרָה לְבֵיתָהּ וְחֶק לְנִעְרֵתֶיהָ:  
 16 זְמִינָה שְׂדֵה וְתַקְהֶהוּ מִפְּרִי כַפֵּיהָ נִטְעַ פָּרֶם: 17 חֲנִיָּה  
 בְּעֻז מְתַנְהָ וְתֹאמִין וְרוֹעִתֶיהָ: 18 הִעֲמָה פְּרִיטוֹב סְחָרָה  
 לְאִיכָבָה בְּלִיל נָרָה: 19 יָדֶיהָ שִׁלְחָה בְּפִישׁוֹר לְכַפֵּיהָ תְּמִיכוֹ  
 בְּלָה: 20 בָּרָה פְּרִשָּׁה לְעֵנִי וְיָדֶיהָ שִׁלְחָה לְאַבְיוֹן: 21 לֹא  
 תִירָא לְבֵיתָהּ מִשְׁלַל פִּי כָל־בֵּיתָהּ לְבָשׁ שָׂמִים: 22 מִרְבָּעִים

עֲשִׂתְהִלָּה שֵׁשׁ וְאַרְבָּעִים לְבוּשָׁה: 23 נוֹדַע בְּשִׁעְרֵים בְּעֵלָה  
 בְּשִׁבְחָהּ עִם־זְמִירָתָהּ: 24 סְרִין עֲשִׂתָהּ וְתַמְזַר וְחֶזֶר נִתְנָה  
 לְבִגְדֶיהָ: 25 עֲזוּיָהּ לְבוּשָׁה וְתַשְׁחַק לְיוֹם אֶהְרֹן: 26 פִּיהָ  
 פְּתָחָה בְּחֶבְרָה וְתוֹרַת־הַסֵּד עַל־שׁוֹנָה: 27 צוּפָה הִילְכֹת  
 בֵּיתָהּ וְלֶחֶם עֲצָלוֹת לֹא תֹאכַל: 28 קָמוּ בְּנֵיהָ וַיֵּאֱשְׁרוּהָ  
 בְּעֵלָה וַיְהַלְלָה: 29 רַבּוֹת בָּנוֹת עָשׂוּ חֵיל וְאֵת עָלִית עַל־  
 בְּלָתָה: 30 שָׁמַר בָּחוּ וְהַבֵּל הִפִּי אִשָּׁה יִרְאַת־יְהוָה הִיא  
 תִּתְהַלֵּל: 31 תְּנִיגָלָה מִפְּרִי יָדֶיהָ וַיְהַלְלָה בְּשִׁעְרֵים מַעֲשִׂיהָ:

עש"י" הַעֲמָה v. 18. נסעה קרי v. 16. נ"א וְתַתָּן נ"א בְּעוֹר v. 15.

בילול קרי v. 13.

דליכות קרי v. 27. נ"א עֲזוּ v. 25.

# NOTES.

## I. SCRIPTURE PHRASES AND SENTENCES.

N. B. For the *derivation* of Nouns, the Lexicon must be consulted; but this necessity can occasion no difficulty, even to the beginner, now that he can have Gesenius's, with the words in alphabetical order.

1. P'rī' ghō-dhēl lē-bhā'bh.\* *Fruit-of greatness-of heart*, i. e., boasting. *P'rī'* is a noun masc. sing. in the constr. state (see § 89), and belongs to Class or Parad. VI. i. (§ 92): the ב has Daghes lene (see § 6, 3, § 13, 1, § 21, 1). *Ghō'dhēl* noun masc. sing. constr. st., Parad. VI. c: the א without Dagesh lene (§ 6, 3) because preceded by a word ending with a vowel and closely connected (see § 21, 1, at the end). *Lēbhā'bh*, noun masc. sing. absol. st. (see § 89, 1, at the close), Parad. IV. a. This example shows, *a*) that the relation of the genitive case, or what is called the constr. state in Hebrew, is indicated essentially by mere closeness of connexion between words as uttered, for there is no change whatever in the form of *p'rī* and *ghodhel* though each is in constr. state (see § 89, 1, and Note †); *b*) that there may be several successive nouns in the constr. state depending on each other (see § 114, 1): see also below, in No. 3.

\* For the sounds of the consonants and vowels, as here employed to express the Hebrew pronunciation, see § 6 with Notes\* on pages 17 and 20, also § 10.—On Hebrew syllables, see § 26.

—The sign (:) at the end is *Sōph-pāsūq*, which is always preceded by the accent *Silluq* (§ 15).

2. D'bhā'r hām-mā'-lēkh hāg-gā-dhōl. *Word-of the great king*. *D'bhā'r*, noun masc. sing. constr. st. of בָּרָךְ, Parad. IV.—Here notice how the close connexion in utterance, or the constr. state, occasions a change of the vowels (see § 89, 1). *Hāmmā'lēkh* noun masc. sing. absol. st., Parad. VI. a; with the article (ה) prefixed (see § 35). *Hāggādhōl*, adj. masc. sing. with article; on א with Daghes forte, see § 13, 3.—Observe how the adj. stands *after* the noun, and agrees with it in gender and number (see § 112, 1), and in taking the article (see § 111, 2).

3. Y'mē' sh'nē' chāy-yē' 'bhō-thā'i. *The days-of the years-of the life-of my fathers*. *Y'mē'*, noun masc. plural, constr. state; the sing. יָמִי, irregularly inflected (§ 96). *Sh'nē'*, noun fem. pl. constr. state; sing. שְׁנֵי (§ 95, Parad. B. a) but here with *masc.* plural (see § 87, 4). *Chāy-yē'*, noun masc. pl. constr. st.; sing. יָחַד, Parad. VIII.—the plural form used with sing. sense (see § 108, 2, a). יָחַדְתִּי noun m. pl. (but with *feminine* form, § 87, 4), with suff. 1 pers. sing. (יָחַדְתִּי for יָחַד because of pause, *Silluq*, § 29,

4, a): sing. כִּסֵּי, irreg. inflexion (§ 96).—Observe here the succession of three nouns in constr. st. (§ 114, 1), and the effect of the close connexion in utterance not only changing the vowels (as in No. 2), but also eliding or slurring over the consonant כ (כִּסֵּי for כִּסֵּי, etc., according to § 89, 2, a).—Observe also the absence of the art. before the nouns, owing to their being in the constr. st., and as such not needing the art. (see § 110, 2); comp. our expression *God's word for the word of God* (see Note \*, p. 185).

4. Zē-khēr tsād-dīq lībḥ-rā-khā'. *The memory of a righteous (man) for a blessing*, i. e., is blessed. *Zēkhēr*, Parad. VI. b; article omitted (§ 110, 2); constr. state without any change (see above, No. 1). *Tsāddīq*, adj. masc. sing., agreeing with מִן־הָאֲדָמָה *man*, which is understood. *Lībhrākhā'*, noun fem. sing. absol. state, Parad. B. c; with prep. לְ to prefixed (§ 102, 2), here with short *Chireq* (יִ) according to § 28, 1.—Observe the ellipsis of the copula (i. e., the verb *to be*), according to § 144.

5. Āt-tā' Y'hō-vā' tōbh v'sāl-lā'ch. *Thou, Jehovah (art) good and forgiving. Āttā'*, pronoun personal or separate, 2 pers. sing. masc. (see § 32). *Y'hōvā'*, pr. name: for the signification and the pronunciation of this word, see *Lexicon*. *Tōbh*, adj. masc. sing., agreeing with אֲדָמָה. *V'sāllā'ch*, adj. masc. sing., with conj. וְ and prefixed (§ 104, 2).—Obs. ellipsis of copula (*art*) according to § 144.

6. Tīq-tōl 'lō'h rā-shā'. *Thou wilt slay, O God, the wicked. Tīqtōl*, verb 2 pers. sing. masc. fut. Kal; root לָטַל, Parad. B. מִלֵּט, noun masc. sing., Parad. I.; the מִ with *Mappiq* (§ 14) and *Pathach* *furtive* (see § 8, 2). *Rāshā'* (on omission of שׁ, see p. 16) adj. masc. sing., agreeing with אֲדָמָה understood; art. omitted in poetic style (see p. 184).—Observe the arrangement of the words (§ 145, 1).

7. Mī yīsh-kō'n b'hā'r qōdh-shē-khā. *Who shall dwell in the mountain-of thy holiness?* i. e., in thy holy mount. *Mī*, pron. interrog. (§ 37) used of persons. *Yīshkō'n*, r. יָשַׁן, Parad. B. *B'hār*, noun masc. sing. constr. st., Parad. VIII. a; pl. הָרִים for הָרִים, because ה' excludes Dagħesh forte (see § 22,

5). *Qōdhshēkhā*, noun (שִׁבְחָה, Parad. VI. c) with suff. 2 pers. sing. masc. (§ 91, 1), joined by means of (־) because of the pause, *Silluq* (§ 29, 4, b).—Obs. subst. used to express adj. (see § 106, 1); and for the position of the suff. הָ, see § 121, 6.

8. Kā-bhē'dh hā-rā-ā'b bā-ā'rēts. *Heavy was the famine in the land.* בָּרַךְ, verb 3 pers. sing. masc. pret. Kal (see Parad. B.), agreeing in gend., numb., and pers. with its nominative (§ 146 at beginning). בָּרַךְ, noun (Parad. IV.) with art. הָ (see § 35, 1). מִן־הָאֲדָמָה, noun (Parad. VI. a) with prep. מִן prefixed with *Qamets* because it displaces the art. and takes its pointing (מִן for מִן, see § 102, 2, b, and § 23, 5); see also § 29, 4, a, § 93, Rem. 1, for the (־) instead of (־) under שׁ. The arrangement is the same as in No. 6.

9. Āy-yē' sō-phēr ēth-hām-nigh-dā-lī'm. *Where (is one) counting the towers? Sōphēr*, act. part. masc. sing. Kal; r. סָפַר, Paradigm B. סָפַר, sign of the definite accusative (see § 117, 2, and Note \*), here followed by *Maqqeph* (§ 16, 1) and hence with (־) shortened to (־), see § 27, 1. מִן־הָאֲדָמָה, noun masc. pl. absol. st., Parad. II., with art. prefixed (§ 35); in accus. case, governed by *sōphēr* (see § 135 and § 138).

10. Tsē-dhēq mīsh-shā-mā'yīm nīsh-qā'ph. *Righteousness from heaven looked down.* מִן־הָאֲדָמָה, noun masc. plur. but seemingly *dual* (see § 88, 1, Rem. 2), with prep. מִן prefixed (§ 102, 1); on plur. form in this noun, see § 108, 2. נִשָּׁא, verb 3 pers. m. sing. pret. Niphal, r. נָשָׂא, Parad. B.; here with (־) for (־), because of the *Silluq* (§ 29, 4).—Observe, the proper sense of this verb in Niph. is reflexive, viz., *to bend one's self forward* (see § 51, 2, and the *Lexicon* under נָשָׂא).

11. *The iniquity of his fathers shall be remembered.* יָדַר (yīz-zā-khēr verb (r. יָדַר) 3 pers. sing. masc. fut. of Niphal, which has here a *passive* force (see § 51, 2, d), Paradigm B. יָדַר ('vō'n, not 'ōn, because the *cholem* requires a consonant before it, which must be the י, and not the ו which has the *Chateph-Pathach*, see § 26, 1) noun in constr. state (Paradigm III.), governing the verb in gend.,

numb., and pers. (see § 146). אֲבֹתָיו (*ābhō-thā'v*, see § 8, 5) compare on No. 3; there *scriptio plena*, here *scriptio defectiva* (§ 8, 4).—The arrangement is according to § 145, 1, *a*.

12. *Who hath tried the spirit of Jehorah?* כִּי (see § 37, 1). תִּכְּנֶן (*thik-kēn*, ת without *Daghesh lene*, because the preceding word ends with a vowel and is in close connexion, § 21, 1) verb (ר. תִּכְּנֶן) in Piēl, which has here *intensiv* force (§ 52, 2, *a*), Parad. B. אֶת sign of accusative here before a noun made definite by the constr. state (see on No. 9). רֹחַ (*rā'ch*, with *Pathach furtive*, § 22, 2, *b*), noun in constr. st. (Parad. I.).

13. *Honour thy father and thy mother.* כְּבֹד, verb (ר. כְּבֹד, see on No. 8) 2 pers. sing. masc. imper. of Piēl (here *causative* of Kal, § 52, 2, *b*), agreeing with אַתָּה *thou* (see No. 5) understood; Parad. B. אֶת (twice) before a noun made definite by the suffix (see on No. 9). אֲבֹתָ (*ā-bhā-khā*), noun irregular (כָּס, § 96, 2) with suffix 2 pers. sing. masc. (§ 91, 1, Rem. 1). וְ copulative conj. prefixed with *Sh'va* (§ 104, 2). אֶת noun (אֶת, Parad. VIII.) sing. fem. with suffix, here appended by *Seghol* instead of *Sh'va*, on account of the *puuse* accent *Silluq* (see § 29, 4, *b*).

14. *His blood from thy hand will I require.* מִדַּם (mīg-yā-dē-khā', second syllable with *Methegh* (§ 16, 2), to show that the vowel-sign ׀ stands for *ā* not *ō*, see § 9, 12, Rem. 1, *a*) noun fem. singular (דָּ Parad. II.), with prep. מִן prefixed (§ 102, 1) and suffix appended. בְּךָ, Parad. B. On the arrangement, see § 145, 1, *c*.

15. *I was stolen from the land of the Hebrews.* גִּנְבָתִי verb (ר. גִּנָּב, Parad. B.) 1 pers. sing. com., pret. of Pual (the passive of Piēl, § 52, 2). מִן prep. (מִן) prefixed according to § 102, 1. הָ art. (see No. 8).

16. *He has made heavy my chain.* הִכְבִּיר, 3 pers. sing. masc., pret. of Hiphil (*causative* of Kal, § 53, 2); r. כְּבֹד. נְחֹשֶׁת (*N'chōsh-tī* (נְחֹשֶׁת, § 95, Parad. D. b).

17. *Upon Jehovah I was cast from the womb.* הִשְׁלַכְתִּי (*hōsh-lā'kh-tī*) 1 pers. sing. com., pret. of

Hophal (passive of Hiphil, § 53, 2); r. הִשְׁלַכְתִּי, Parad. B. הִנָּח, noun, Parad. VI. (here with ׀ on account of the pause accent, § 29, 4, *a*, and § 27, Rem. 2, *c*).

18. *I will keep myself from my iniquity.* אֶתְּמַנְי, 1 pers. sing. c. fut. of Hithpaēl (with *reflexive* force, and here with transposition of ת, see § 54, 2, *a*, and 3); r. שָׁמַר, Parad. B. אֶתְּמַנְי (see No. 11, and No. 15).

19. *And now let your hands be strong* (lit. *shall be strong*). תְּחַזְּקֶנָּה (*tē-chā'zā'q-nā*, ת has *Daghesh lene*, because a distinctive accent, *P'siq* (י), precedes, § 21, 1), 3 pers. pl. fem. fut. Kal, r. חָזַק, Parad. D. (or verb *Pe Guttural*);—fut. used for imper. according to § 127, 3, *c*. יְדִיכֶם, dual of יָד (יָדִים, see § 88) with suff. 2 pers. pl. masc.—On the use of a *plur.* verb with a *dual* noun, see § 146, 5.

20. *The generation of the upright shall be blessed.* דֹּר, noun constr. st. Parad. I. יְשָׁרִים, adj. pl. masc. (agreeing with אֲנָשִׁים *men* understood), Parad. IV. יְבָרֶךְ, 3 pers. sing. m. fut. Pual (see Parad. E., but here with ׀ because of *Silluq*), agreeing in gend., numb., and pers. with the subject.

21. *Because thou hast forgotten the God of thy salvation.* שָׁכַחְתְּ, (*shā-khā-chāt*, see § 28, 4, Note †), 2 pers. sing. fem. pret. Kal of שָׁכַח (verb *Lamedh Guttural*, Parad. F.). אֱלֹהֶיךָ, constr. st. pl. of אֱלֹהִים (the ה loses both *Mappiq* and *Pathach furtive*, because it ceases to be final, § 22, 2, *b*): on the plural use of this word (*pluralis excellentiæ*) see § 108, 2, *b*. אֵינִי, noun, Parad. VI. c, with suffix 2 pers. sing. fem.

22. *A wise son will gladden his father.* On position and agreement of adj. and subst., see No. 2. אֶבְרִי, see § 96, 2.

23. *Jehovah will keep thee from all evil* (lit. *all of evil*). יִשְׁמְרֶיךָ (*yīsh-mō'ē-khā'*, § 9, 12, 1, *a*; § 10, 1, at end; § 21, 2, *c*) 3 pers. sing. masc. fut. Kal with suffix, 2 pers. sing. masc., see Parad. C., and § 60. כֹּל (here כֹּל־ *kōl*, because followed by *Maqqeph*, which takes away the tone of the word and so makes a closed unaccented syllable, which cannot have a long vowel, see § 26, 5), prop. a noun

(but commonly rendered as an adj.) in constr. state, Parad. VIII. c. קָרַע, with ׀ for ׀ according to § 29, 4, a.

24. *Cause me to walk in thy truth and teach me.* הִרְרִיבֵנִי (r. הִרְרֵב, Parad. E.), 2 pers. sing. m. imper. Hiphil, with suffix 1 pers. sing. com., see Parad. C. and § 61. בִּנְיָמִתָּ (בִּנְיָמִת, see Lexicon), noun fem. sing. (Parad. D.) with prep. בְּ (here with ׀ according to § 102, 2, a) and with suffix, 2 pers. sing. mase.

25. *When you hear (lit. according to your hearing) the voice of the trumpet.* שָׁמַעְתָּ (k'shōm-<sup>a</sup>khēm), inf. Kal of שָׁמַע (Parad. F.) with prep. בְּ (§ 102, 2) and suffix 2 pers. plur. masc., see § 61, 1, and § 65, 2.—On the use of בְּ before infinitive, see § 132, 2.

26. *This (has been) thy way from thy youth, for thou hast not hearkened to my voice.* וְלֹה, see § 34. וְלֹה, noun sing. masc., Parad. VI. a, with suffix, 2 pers. sing. fem. נִשְׁמָעְתָּ, see § 91, 2, and § 108, 2, a. Observe the effect of prep. בְּ on the sense of נִשְׁמָע, which here means *to hearken* = *obey*, but without the בְּ (as in No. 25) it means simply *to hear* = *perceive sound*.

27. *They encompassed me like bees, they were extinguished like fire of thorns.* See § 67, Parad. H.; with suffix, 1 pers. sing. רָעַבְנִי. Pual, Parad. E.

28. *The door will turn on its hinge, and a slug-gard on his bed.* תִּפְתָּח, 3 pers. sing. fem. fut. Kal of תִּפְחַח (verb תִּפְחַח, Paradigm H.), agreeing in gend., numb., and pers. with תִּפְתָּח, see § 91, 4

29. *Then they began (lit. it was begun) to call on the name of Jehovah.* הוֹדִיחַ, 3 pers. sing. mase. pret. Hophal of הָלַל (Paradigm H.): see § 137, 3. בְּ with *Daghesh lene*, because of the distinctive accent (*Tiphcha* ֿ) under the preceding word, see § 21, 1.

30. Ps. exix. 69. See on No. 23. אֶצְנֵר, 1 pers. sing. com. fut. Kal of צָנַר (verb צָנַר, Parad. G.).

31. Gen. xiv. 21. הִנֵּה, 2 pers. sing. mase. imper. Kal of הִנָּה (Parad. G., and § 66, 1). לִי, § 103, 2, a. נִפְשָׁם, noun singular, but here with *collective force*, § 108, 1. קָרַח, 2 pers. sing. mase. imper. Kal of קָרַח

(treated as a verb קָרַח, Parad. G., and partly after Parad. F.; see § 66, Rem. 2). לָךְ for לְךָ on account of *pause*, § 103, 2, a.

32. Judges xiii. 16. תַּעֲצִרֵנִי, 2 pers. sing. mase. fut. Kal of עָצַר (Parad. D.) with suffix, 1 pers. sing. com. (§ 60). On the position of the negative, see § 145, 1. אֶבְלֵ, 1 pers. sing. com. fut. Kal of אָבַל (verb אָבַל, Parad. I., see § 68, 2); here with ׀ instead of ׀ on account of the conjunctive accent, *Munach* (ֿ), § 68, 1. See on No. 7.

33. Jer. xvii. 14. הוֹשִׁיעֵנִי, imper. Hiphil of יָשַׁע (verb יָשַׁע, Parad. K.). אֶשְׁמָעָה, 1 pers. sing. fut. Niphal of יָשַׁע, with *He paragogic* (§ 48, 3): see also § 29, 4, b.

34. Job xiv. 1. יִלְדֵּךְ, pass. part. sing. mase. Kal of יָלַד, in constr. state, according to § 135, 1. On the construct state of the adjectives קָצֵר and שָׁבַע, see § 112, 2. Conjunction וְ prefixed with *Shureq*, before simple *Sh'va*, according to § 104, 2, b.

35. Genesis xxviii. 12. כִּינֹכַח, part. sing. mase. Hophal of נָצַח (verb נָצַח of 3rd class, § 71) or נָצַח (verb נָצַח, Parad. G.). לִרְצֹנָה with *He paragogic* or ancient case-ending for the accusative, § 90, 2: so also in last word. כִּינִיעַ, part. sing. mase. Hiphil of נָנַע (after Parad. G. and F.).

36. Is. xxxvii. 23. הִרְפָּתָהּ, Piel, Parad. E. On the next word the accent (ֿ) *Zaqeph-qaton*, § 15. הִרְיִיבוּהָ, Hiphil of רוּם (verb רוּם, Paradigm M.). קָ, with *Daghesh forte conjunctive*, § 20, 2, a.

37. Judges xiv. 14. מִהֶאֱבֵל, part. sing. mase. Kal of אָבַל, with article הָ (§ 35, 1) and preposition מִ (§ 102, 1). יָצָא, verb יָצָא and לָא, Paradigms K. and O.

38. 1 Sam. ii. 27. הִנָּלֵהּ infin. absol. Niphal of נָלַה (verb נָלַה, Parad. P.), with *He interrogative* prefixed, according to § 100, 4 (see its use in § 153, 2): this infin. stands before the finite verb to make it *emphatic*, according to § 131, 3, a. בֵּית, constr. st. of בֵּית (Parad. VI. h.).

39. Ps. xxxi. 14. לִקְרֹא infin. Kal of קָרַח (Paradigm H., § 66, Rem. 2), with preposition לְ prefixed according to § 102, 2, c, and § 142, 2. וְיָמִינוּ

verb עָע (Paradigm H.) inflected here as regular (after Paradigm B., see § 67, Rem. 10, also § 29, 4, b).

40. Num. x. 30. מוֹלָרְתִי noun fem. sing. (segholate, Parad. D.) with suffix. אָלָה (Parad. K.) from מָלָה or מָלָה, see § 69, Rem. 8.

41. Prov. vii. 1. וּמִצְוֹתַי (ū-mīts-vō-thāi, see on No. 11) noun fem. plur. (Paradigm A.) with suffix appended (§ 91) and conj. וְ prefixed with *Shureq* before the labial ט (§ 104, 3, b). אֶתָּה for אֵתָּה (prep. אֶת § 103, 1, Rem. 1), see on No. 31.

42. Jer. xliii. 9. נָח see on No. 31. נִבְנִים noun common gender (§ 107, 1, c) plural (נִבְנִים Paradigm VI.), governing נִדְלוֹת in fem. pl. (§ 112, 1) but the suffix of the next word in the *masc.* וּבְמִנְתָּם (lit. *and thou hast hid them*) pret. for imper. according to § 126, 6, c.

43. Ps. civ. 24. מָה prop. interrog. pron., but here an adverb of interrog. (lit. *as to what?* then *how?* see § 100, 2, e, and *Lexicon sub voce*). רָבִנוּ (Parad. H.) pret. for present, according to § 126, 3. Under מַעֲשֵׂיךָ (Parad. IX.) *Methegh* and the accent *Athnach* אֶ (§ 15). מָלָה, Parad. O., § 74, Rem. 1; see also § 138, 3, b. הֶאֱרָץ, always so for הֶאֱרָץ for the sake of euphony with the art. (§ 35, 1, and § 93, Rem. 1).

44. Judges xiv. 18. See § 37, 1, Rem. for מָה and מָה. מִן מִןְכִּשׁ noun m. (Parad. VI., § 93, Rem. 4) with prep. מִן (§ 102, 1) which here denotes the *comparative* (see § 119, 1).

45. Gen. ix. 20. וְיָחֵל 3 pers. sing. m. fut. apoc. Hiphil of הָלַל (Parad. H.), with *Vav conversive* (see § 48, 2) giving to the fut. the sense of the pret. (see § 129). נִטַּע from נָטַע (Parad. H. and F.).

46. Ps. xxxvii. 8. הֶרָה (r. רָה, Parad. P.) imper. Hiphil shortened from הִרְהָה (see § 75, Rem. 15, and § 48, 5). Conj. וְ with *Pathach*, according to § 28, 2.

47. Ex. xxi. 12. מָהָה part. Hiphil (r. נָה, Parad. G. and P.) in constr. state, according to § 135, 1. וְנָתַח (lit. *and he has died = so that*, etc., see § 155, 1, e) pret. Kal of מָוַת (Parad. M., § 72, Rem. 1) with וְ, according to § 104, 1, d. מִוַּת inf.

absol. put for emphasis (§ 131, 3, a) before וְנָתַח 3 pers. sing. masc. fut. Hophal.

48. Gen. iii. 13. See on No. 45. הִשְׁיֵאֲנִי, Hiph., Parad. G. and O. וְאֶבְלָל (see on No. 32) fut. with *Vav. conv.* (§ 48, 2): observe distinction between *Methegh* and *Silluq*, according to Note † on p. 34.

49. 1 Kings v. 8. אֶת sign of def. accusative in its separate or absol. form (§ 117, 2). אֶתְּ rel. pronoun (§ 36) here implying the demonstrative = *what* (§ 123, 2). אֶלִּי (§ 103, 3, and § 29, 4, a).

50. Lev. xx. 14. בָּהֶאֱשׁ for בָּהֶאֱשׁ, § 35, Rem. 2.—Obs. the two forms of אֶת with suffixes (§ 103, Rem. 1). הֵן fem. suff. 3 pers. plur.

51. Judges ix. 10. לְכִי 2 pers. sing. fem. imper. Kal of לָכָה (Parad. K., see on No. 40). אֶתְּ pronoun, 2 pers. sing. fem. (§ 32, 2), here expressed with the verb for *emphasis* (see § 137, Rem. 2). מוֹלְכִי (mōl'-khī'), see § 46, Rem. 2; and for the absence of *Daghesh lene* in כ, see § 21, 2, a. See § 103, 3.

52. Jer. xlv. 25. עָשָׂה (ā-sō', § 8, 2, Rem.) infin. absolute for *emphasis* (see on No. 38). נִדְרָנִי (nā-dhār-nū) 1 pers. plur. pret. Kal, with ׀ for ׀ on account of *Silluq*.

53. Amos ii. 10. See § 137, Rem. 2. עָלָה (Parad. D. and P.).

54. Deut. xvi. 19. לֹא (§ 100, 1) before fut. תִּקַּח (לָקַח, Parad. G.) to express *prohibition* (see § 127, 3, c). יַעֲרֶה (y'āv-vēr', see Note † on page 30), Pi'el of עָרַח (not Parad. M., see § 72, Rem. 10). עֵינִי dual constr. state of עֵינָי (Parad. VI. h).

55. Is. xxxvii. 10. אֶל (§ 100, 1) before fut. to express *dissuasion* (§ 127, 3, c); distinction between אֶל and אֶל, see in § 152, Rem. אֶלְיָה fut. Hiphil (see on No. 48) with suff., according to § 65, 2, Rem. אֶלְיָה, see on No. 21, also § 146, 2. בּוֹ—אֵיֶשֶׁר (lit. *who—in him=in whom*, § 123, 1). See § 134, 2, a.

56. Ex. xvii. 2. See on No. 31. מִיָּם dual in appearance but *plur.* in fact (see § 88, 1, Rem. 2). וְנִשְׁתַּחֲוֶה 1 pers. pl. com. fut. Kal (Parad. P.); וְ and = *that*, § 128, 1, c.

57. Jer. xiv. 21. הִפָּרַח, Hiphil of פָּרַח (Parad. G.), see § 127, 3, c. אֶתְּנֶנּוּ, prep. with suff. (see § 91, 1, Rem. 2).

58. Josh. i. 3. See on No. 55. **נָתַתִּי** (*I have given it*), **נָתַן** (§ 66, Rem. 3), suff. 3 pers. sing.—On the arrangement of this sentence, see § 145, 2.

59. 2 Kings x. 32. **בְּיָמֵים הָהֵם** (compare vulgar English, *in them days*), § 122, 1. **הָהֵל**, Parad. H. **לְכַנְיֹה**, Piël, Parad. P.; see § 142, 2.

60. 2 Chron. x. 10. **עֲלֵנִי**, noun (Parad. VIII. c), accent *Zaqeph-qaton*. **הָגֵל**, imper. Hiphil of **לָל**.

61. Prov. vi. 6.

62. 2 Chron. xi. 4.

63. Num. xx. 11. **רָגַם**, see on No. 45. **נָקָה** (נָקָה, verb **נָקָה** and **נָקָה**), Hiphil fut. apoc. (for **נָקָה**, § 66, 2, and § 75, 5, with Rem. 14). **מִצְטָהוּ**, noun (Paradigm IX.) with suff. 3 pers. sing. masc. (**מִצְטָהוּ** for the usual **מִצְטָהוּ**): distinctive accent *Tiphcha* (§ 15). See § 120, 5.

64. Job xl. 4. **קָלָתִי**, Paradigm H. **אֲשִׁיבָהּ**, fut. Hiphil of **שָׁב**, with suffix with *Nun epenthetic* (see § 58, 4). **שָׁמַתִּי**, Paradigm M. **לָמוֹ**, see § 103, 2, Rem.

65. Mal. ii. 10. Ellipsis, § 144. **כָּל** (Paradigm VIII. c.) with suffix (§ 91, 1, Rem. 2). Expression for *reciprocal pronoun*, § 124, Rem. 4. **חָלָל**, reg. inf. constr. Piël, see § 67, Rem. 10.

66. Lev. xii. 4. On the construction of the numerals, see § 120, 1 and 3. **תִּשְׁבֶּה**, Paradigm K. **חָנַע** (ר. **חָנַע**) with **וְ** for **וְ** on account of the *pause* accent *R'bhia* (§ 15). **מָלְאָת**, § 74, Rem. 2. **טָהַרָה** (*tō-h'rā'h*, see p. 28, No. 2, a, and § 14, 1), **טָהַר** (Parad. VI. f.) with suff. 3 pers. sing. fem., distinguished by the *Mappiq* from the ending of the *fem.* noun (**טָהַרָה** *tō-h'rā'*).

## II. EXTRACTS IN PROSE.

### 1. THE PRIESTS' BENEDICTION.

Num. vi. 22—26.

V. 22. *Vav conv.* prefixed without *Dayhesh forte* (§ 49, 2, and § 20, 3, b, Rem.). **לֵאמֹר** (*Dagh. forte conjunctive*, § 20, 2, a), inf. with prep. (lit. *to say*) for **לֵאמֹר**, according to § 23, 2, and § 68, 1, Rem.

V. 23. **תְּבַרְכֵּנוּ**, Parad. E., see § 10, 2, Rem. **אָמֹר**, inf. absol. standing for fut. or imper., according to § 131, 4, b.

V. 25. **יִאָּמֵר**, Hiphil of **אָמַר** (Paradigm M., *jussive* form, § 128, 2). **וְיִהְיֶה** (ר. **וְיִהְיֶה**, Parad. H.) 3 pers. sing. masc. fut. Kal with suffix with *Nun epenthetic* (§ 58, 4), and **י** prefixed according to § 104, 2, c.

\* \* In reading these Extracts, it may be well to learn more of the names and uses of the *Accents* (§ 15).

### 2. JOTHAM'S PARABLE.

Judges ix. 6—15.

V. 6. **יִאָּכְפֵּי** fut. Niphal (Parad. D.). **עָם** prep. *at or by*, see Lex. B, 2.

V. 7. **וְנִגְדְּרוּ** (ר. **נִגְדְּרוּ**) 3 pers. plur., used according to § 137, 3, b.

V. 8. See § 131, 3, a.—Obs. **מִלּוֹכָהּ** with small circle referring to the margin, where a different form of the word is given (see § 17). Both the *K'thibh* **מִלּוֹכָהּ** and the *Q'ri* **מִלְכָהּ** have the *same* sense, and stand for 2 pers. sing. masc. imper. Kal, with *He paragoric* (§ 48, 5). This *K'thibh* form of the imper. is not recognised in the grammars, but it occurs also in Ps. xxvi. 2: comp. verse 12 below.

V. 9. **הִתְהַלַּלְתִּי** pret. Kal (the *Chateph-Qamets* irregular for *Qamets*, with *He interrog.* § 100, 4, Rem.), used for *fut.*, according to § 126, 4. **אֲשִׁירֵבִי \* וְנוֹר'** (*which in me God and men honour* (see § 127, 2). **וְהִלַּכְתִּי** pret. with *Vav conv.* (see § 48, 3, and § 126, 6, a). **לָנוּעַ** (inf. with prep.) *to wave*.

V. 10. See on No. 51 above.

V. 11. **מִתְקִי** (**מִתְקֵן**, Parad. VI. e). **הַטּוֹבָה** adj.

\* See § 5, Rem. 4.

fem. sing. with the art., because its noun has a suff. (see § 111, 2, and § 112, 1).

V. 12. *Kethibh* מְלוּכִי but *Qeri* מְלֻכִי, see on verse 8.

V. 13. תְּמַשְׁחִיחַ part. with art. (prefixed according to § 20, 3, *b*), answering to our relative pron. with the indicative, *which cheers*.

V. 15. הָסִי from הָסָה. הִלְבֵּנוּן, see § 109, 3.

### 3. ELIJAH'S ASCENSION.

2 Kings ii. 1—12.

V. 1. וַיְהִי fut. apoc. § 75, Rem. 3, *e*) with *Vav conv.* (§ 49, 2), used for tense of narration (§ 129, 2). בְּהֵעֲלוֹתָ Hiphil of עָלָה (see § 132, 2, and also § 133, 3). בְּפָעֲרָה (§ 10, 2, Rem.—comp. בְּפָעֲרָה in verse 11) with *Chateph-Qamets* irreg., which is noticed in the margin בחֲטָף קָמֶץ, i. e., the *ם* with *Chateph-Qamets*. הַשָּׁמַיִם (No. 10, p. 270; § 118, 1).

V. 2. חַיִּי וְחַי נִפְשֶׁךָ, see § 130, 1, Rem. תִּיבִּנָּא (lit. *living is Jehovah and the life of thy soul*) as *Jehovah liveth and by the life of thy soul*, a form of oath: חַי const. st. § 89, 2, *c*. אִם if=not, see Lex. C. 1, *c*. בִּיתֶּךָ (also in the next verse) in the adverbial accusative, § 118, 1.

V. 3. הַיּוֹם prop. *the day=this day*, see § 109, at beginning. אֲרֵיךְ plur. *excel.* (§ 108, 2, *b*). הִשָּׂה.

V. 5. בִּירִיחוֹ, prep. בָּ prefixed, according to § 102, 2, *a*. הִירָעָה, pret. for pres. (§ 126, 3); see § 153, 2.

V. 6. הִירָעָה, § 109, 3, and § 90, 2. שְׁנֵיהֶם *their two=both of them*, § 97, Rem. 2.

V. 7. Construction of the numeral, § 120, 2.

V. 8. לָקַח, see above on No. 54. אֲדָרֶת noun fem. (Parad. D.). נָכָה, see above on No. 63. וְ conj. with *Qamets*, see above on No. 47. אֶ prep. with art. (§ 35, 2, B. *b*, and Rem. 2).

V. 9. כְּעֶבְרָם inf. with suff. and prep. § 132, 2, (see also above on No. 25). וְ and=that after וַיְהִי. וַיְהִינָּה פִּי וְנֹר then (inferential, § 155, 1, *d*) shall be, pray, a portion of two in thy spirit to me, i. e. may I have a double portion (twice as much as any one else) of thy spirit (comp. Deut. xxi. 17): פָּה, see § 96.

V. 10. לְשֹׂאֵל lit. *thou hast made hard to ask*, i. e. thou hast asked a hard thing, see § 142, 4, Rem. 1. לָקַח for מָלַךְ, see § 52, Rem. 5.

V. 11. Lit. *and it was, they walking to walk and to speak, that lo! a chariot*, etc.: see § 134, 2, *a* or *c*, and § 131, 3, *b*. עָלָה fut. Kal of הִשָּׂה. adverbial accus. (§ 118, 1).

V. 12. וְ according to § 28, 2. מִצָּעַק part. Piél, § 64, 3. יִשְׂרָאֵל וּפָרָשָׁיו רָכָב Israel's chariot and his horsemen.—Observe, that in Hebrew *two or more nouns cannot be in the construct state before the same genitive* (see Note \* on § 114, 1): e. g. רָכָב יִשְׂרָאֵל וּפָרָשָׁיו would be scarcely admissible in this place, and hence the language required *either* the expression of the genitive after each noun (רָכָב יִשְׂרָאֵל וּפָרָשָׁיו, as in verse 11, וְסוּסֵי יִשְׂרָאֵל) *or* the use of the possessive pronoun after the second noun (as exhibited in this verse), *or* the periphrastic construction (see § 115) which expresses the genitive in the manner of the dative (הַרְכָּב וְהַפָּרָשִׁים לְיִשְׂרָאֵל the chariot and the horsemen to Israel).—There are some apparent exceptions, as in Jer. xxvi. 9, where we find תַּפְשֵׁי דֹרְכֵי קִשְׁתָּה *handlers of—benders of—the bow*; but the two nouns in the construct state are here *in apposition*, just like בְּתוּלַת מִצְרַיִם *virgin daughter of Egypt*, in verse 11 of the same chapter (see § 116, 5).

\* תַּפְשֵׁי has both vowels *unchangeable* (see page 157, No. 4, Rem.)

## III. EXTRACTS IN POETRY.

## 1. PART OF THE SONG OF MOSES.

Deut. xxxii. 1—4.

\* \* In this Extract, the parallel members are clearly exhibited in separate lines.

V. 1. Article before vocative, § 110, Rem. 2. **וְאֶרְבֶּרָה**, § 128, 1; § 29, 4, *b*.

V. 2. **תִּזְלַח**, verb **עָלִי**, § 103, 3.

V. 3. **הָבִי**, verb **פִּי** **לִי** prep. (§ 102, 2, *a*).

V. 4. **הַיָּסֵד** *the rock*, i. e. *Jehovah*, case absol. (§ 145, 2).—Large **ז** (so the marginal notice calls it) to mark out the word as having a peculiar use or mystic sense attached to it by the *Masoretic* authors (see § 3, 2).

## 2. PARABLE OF THE DEGENERATE VINEYARD.

Isaiah v. 1—7.

V. 1. **אֲשֶׁרָה נָא** (§ 128, 1, *a*). **לִירֵדִי** *concerning my beloved*, i. e. *Jehovah*.

V. 2. **נָטַע** with double accus. (§ 139, 2). **בָּנָה**, § 75, Rem. 3. **קִנְיָה**, § 75, Rem. 9.

V. 3. **יִשָּׁב** and **אִישׁ** collectives (§ 108, 1, *c*) and hence with verb *plur.* (§ 146, 1).

V. 4. See § 132, Rem. 1, 2.

V. 5. **יָרַע** with two accus. (§ 139, 1). **עֵשָׂה** part. for fut. (§ 134, 2, *b*). **הָסֵר** and **פָּרִין**, § 131, 1, Rem. **לִבְשֵׁר** lit. *for to eat up* = *to be eaten up*.

V. 6. **וְעָלָה גִּוִּי** (§ 126, 6) *and it shall go up* (i. e. grow) *briar and thorn* (§ 138, 1, Rem. 2). **מִהַמָּטֵר** lit. *from to rain* (§ 132, 2).

V. 7. Observe the striking paronomasia or alliteration between **מִשְׁפָּט** and **מִשְׁפָּח**, and between **צָדִיקָה** and **צָעָקָה**, which we can partly copy in translation, thus,—he looked for *right*, and behold *might*! for *weal*, and behold *woe*!

## 3. PRAISE OF A GOOD WIFE.

Prov. xxxi. 10—31.

\* \* This piece is *alphabetical*, a sort of Hebrew *Acrostich* (§ 5, Rem. 2).

V. 10. **אֵשֶׁת**, § 96, 2.

V. 11. Pret. for present (§ 126, 3).

V. 12. **נִקְלָתָהּ** (§ 59, 1, *a*, and Rem. 3).

V. 14. **כְּדֹנְיָ-יֹשֶׁת** (*kd-nty-yōsh*), see page 28, No. 2, Rem.).

V. 15. **בַּעֲוֹר**, either as noun (*in continuance of*) or as infinitive (*in continuing of*, § 132, 2), *while it is yet night*. Fut. with *Vav convers.* for present (§ 128, 3, *a*).

V. 16. **נִטְעָה**, see above, on No. 39. *Q'ri* referring to the wife; but *K'thibh* either **נָטַע** referring to the husband, or **נָטַע** (*Niphal, is planted*), agreeing with **פְּרָם** as subject.

V. 18. *Sense of Q'ri and K'thibh is here the same.*

V. 20. **לָעֵנִי**, § 102, 2, *b*.

V. 21. **לָבַשׁ**, pass. part. with accus., § 143, 1.

V. 27. **צוֹפִיָּה**, § 75, Rem. 5. *Q'ri* **הַלִּיבוֹת**, but *K'thibh* (with the same sense) **הַלִּיבוֹת**; the latter probably derived from **יָלַד**, but the former from **הָלַךְ**.

V. 29. **רַבּוֹת**, adj. put *before* the noun either for emphasis, *many women*, etc., (see § 112, 1, Rem. 1), or as predicate, *many are the women* who, etc. (see § 145, 1, *b*). **בָּלָנָה** for the usual **בָּלָן**, see § 91, 1, Rem. 2.

V. 30. **אִשָּׁה יִרְאַת יְיָ** *a woman fearing Jehovah*, put prominently in nom. case absol. (§ 145, 2).—Observe, the crowning praise of a good wife is the *fear of the Lord* or *piety*. See § 54, Rem., at the end.



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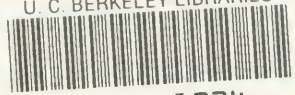
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